The Nation.

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The Week.

The good news comes from Washington that Gen. Merritt has put his foot down on the proposition that was originally made to send only 5,000 men, who would be chiefly untrained recruits, to the Philippine Islands, declaring that such a policy would be simply to invite another Bull Run. He points out that the Spanish have a large force in the Philippines, and he insists that the United States must also send a large force to the islands, if we expect to cope with the enemy and establish our authority. It is a great relief to know that the difficult and responsible task of organizing military support for our Admiral at Manila is committed to a soldier who demonstrates, by the requirements which he makes before he starts, that he understands what he is about, and will run no risk of disaster through underestimating the seriousness of the enterprise.

We hope the *Gussie* affair will put an end to the myth about the insurgents which has played so large a part in bringing on this war. There never has been any reason for believing there was any considerable body of insurgents either in or out of arms except "rumors" and "reports" from all sorts of people, reliable and unreliable. As to the number of the insurgents, these rumors have varied from 200 to 50,000. Their government was always as much of a phantasm as Juno or Apollo, and yet the Senate could with difficulty be prevented from recognizing them as a regular government, with a full line of belligerent rights. The march of events has apparently not had much influence in destroying this degrading superstition. The *Gussie*, with its two companies of regular infantry, appears to have started to meet these insurgents and deal out supplies and arms to them, in the old simple and childlike faith that they would be on the beach waiting for the expedition when it arrived, and that the Spaniards, hearing we had business with the insurrectionary Government, would keep respectfully away until we had transacted it. The insurgents, we need hardly say, did not put in an appearance, probably because they had important Government business to attend to. The fewer combinations we make with this Power, the better it will be for us. When one remembers that our Senate wanted to recognize it as a belligerent, we do not know that there is anything for a patriot to do but sit down and cry.

The prediction was made by Dr. Klopsch before war was declared against Spain, that if Cuba should be blockaded the reconcentrados would be starved to death within a very short time. The accounts brought from the interior of the island by Mr. Somerford, the *Herald's* correspondent in the camp of Gomez, confirm this painful forecast. He says that the condition of these poor people is worse than it has been at any former time, which means that it is worse now than it was under Weyler. Those who recall the picture drawn for us by Senator Proctor of these non-combatants, chiefly women and children, and the cartoons in *Harper's Weekly*, will pray Heaven to hasten the day of their deliverance, but it is to be feared that there will be few left to be rescued when our forces secure a lodgment on the island. Mr. Somerford says that many of them were offering their services to Gomez for the sake of food, but that he had very little for his own men, and would accept the services only of the able-bodied. The rest were turned back to the towns, where there is nothing for them.

The Administration is reported to be entertaining a call for a considerable number of colored troops. Those who favor the idea urge that the best fighters among the insurgents in Cuba are negroes; that negroes are less likely to succumb to climatic influences than whites; and that, when commanded by white officers and brought under discipline, they are likely to prove more effective than white troops. But there is no little opposition among the blacks to the plan of having negro regiments commanded by white officers. Some of the newspapers conducted by negroes advise their race not to enlist upon such terms. The Richmond (Va.) *Planet*, for example, remarks that "there is a disposition to send the troops of African descent to the rear, and the policy is being outlined that this is a war in which the Afro-Americans are to win glory only as privates, and that white men are to acquire fame as officers"; pronounces this policy an "insult," which must "arouse resentment of the most dangerous kind," and insists upon "the privilege of being officered by men of our own selection," with this as an ultimatum, "no officers, no fight." But the average negro is fond of adventure and display, and there will probably be no trouble about getting a good many black troops upon any conditions which the Government may make.

Though the Spanish cabinet has broken up, and is now in process of reconstruction, it must be said that the lull in the war for two weeks past has temporarily strengthened the Madrid Government. If other swift and terrible blows could have followed the one delivered with such deadly effect at Manila, the Government, if not the dynasty, would have gone down in ruin. But the indecisive actions on the Cuban coast and at Porto Rico, which it is easy for the official Spanish reports to interpret as glorious victories, together with the success and daring of the Spanish fleet in crossing the Atlantic and in eluding, so far, our war-ships, have given Sagasta a breathing-spell. Rioting in the provinces seems to have ceased, the Cortes has voted the desired war credits, and the Prime Minister's chief difficulty now is to strengthen his cabinet in the interest of a vigorous prosecution of the war. But this relief is only temporary. Spain's final outlook, as respects the war, remains as hopeless as it has been from the beginning, and intelligent Spaniards know it. German naval authorities utter but the general opinion when they say that the Spanish fleet is in a most dangerous position, with superior force massing against it. It may avoid battle and trust to superior speed to escape pursuit; but this would only put off the evil day, and might be as disastrous to the Spanish Government as an honorable defeat. Spain's only real hope from the first has been European intervention or a European alliance, and Great Britain's position has made and makes this impossible.

That Speaker Reed is just as much opposed to Hawaiian annexation as ever is generally assumed at Washington. It is affirmed, however, that he will acquiesce in the wish of the Republican majority of the House in favor of annexation whenever it shall be no longer open to doubt. Although the war with Spain and the capture of Manila have given a temporary *éclat* to the annexation project, it is by no means certain that the opinion of Congress will be the same six months hence. We may be and very probably shall be so surfeited with foreign complications that we shall be as ready to reject Hawaii as we were to reject San Domingo and St. Thomas at the end of the civil war. Therefore, delay is by all means to be desired in this case, and if the Speaker can give us this boon he will render the country the greatest possible service—the service of affording time for the country to make up its mind soberly whether it wants Hawaii. When the project was first brought forward and recommended by President Harrison, it would have been ratified by the Senate if a vote had been taken at once and without time for reflection. Fortunately, a vote could not

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be obtained then. Time was gained for reflection, and at the end of four years even the Republican party had lost its appetite for Hawaii. Instead of demanding in its last national platform the annexation of the islands, it limited itself to the "controlling" them, which is what we have done for many years and are now doing to all intents and purposes. If President McKinley had not reversed himself suddenly and unexpectedly as regards this matter, there would not be a dozen Senators in favor of annexation to-day, and there would not be enough members of the House in favor of it to secure a call of the yeas and nays. Even after Mr. McKinley had reversed himself, the project would have failed but for the temporary fillip which it has received from the present hostilities with Spain. How important it is, then, that such a question should not be decided under the stress of war. A question which may shape the whole destiny of the United States should receive only the most sober judgment of the nation, uninfluenced by the false glamour of a war with respect to a totally different matter.

The Senate "took a day off" from war business on May 10, and adopted by more than the requisite two-thirds vote a resolution proposing to amend the Constitution of the United States by substituting the 4th of May for the 4th of March as the inauguration day of the President and Vice-President and the beginning of the terms of Senators and Representatives; the change to go into effect in 1901, and the terms of President McKinley, Vice-President Hobart, and the members of the Fifty-sixth Congress to run two months longer than would otherwise be the case. Undoubtedly a change ought to be made in regard to the time of inaugurating a President and opening the session of a new Congress, but in exactly the opposite direction. Instead of putting the date further forward two months, it ought to be brought back two months. In other words, a new President and a new Congress should assume office early in the January following their election in November, precisely as is the case with new Governors and new Legislatures in the various States. Nobody ever raises any objection to inaugurating a new executive about New Year's in the bleakest States of New England and the Northwest, and a President can just as well be installed at that time in Washington by abandoning the already overgrown and unwieldy processions and other accessories. It is every whit as essential that Congress should assemble promptly after its election as any State Legislature; but, under the amendment endorsed by the Senate, Congress would still not meet for its first regular session until thirteen months after its members are chosen. On the other hand, with the time brought forward to January, the second session could run without any limit, like the first. Now that Congressmen give so little thought to any question outside the war, it is possible that the House may concur with the Senate in the passage of the pending resolution, but it cannot endure the thorough discussion which it must meet if it shall go to the Legislatures of the various States for their consideration.

The House took its turn at amendments the next day. The measure proposed was one which would change the method by which members of the upper branch are elected. As reported from the committee, the resolution provided that United States Senators might still be chosen by the Legislature or elected by popular vote, according as the Legislature of any State should decree; and apparently the method might be changed from one to the other system as often as any State through its Legislature should order. This element of discretion aroused great opposition, Mr. Grosvenor of Ohio expressing what was obviously a widespread feeling when he urged that, under such a rule, the choice of a Senator might be made from time to time by the Legislatures "a political football"; while Mr. Powers of Vermont held that, "if you leave the option with the Legislatures, you simply provide for the perpetuation of the evils which it is sought to escape." An amendment to the original resolution making direct election by the people the invariable rule was adopted, and then it was carried by the overwhelming vote of 184 to 11.

The convention which has been sitting at New Orleans for weeks to frame a new constitution for the State of Louisiana has completed its work. The chief motive for assembling this body was to secure the practical disfranchisement of the colored voters, and this motive was openly avowed by many members. To this end, an educational test for the ballot was established, with the possession of $300 worth of property as an alternative qualification. These two provisions were designed to let in the bulk of the whites and keep out the bulk of the blacks, and would have that effect if honestly administered. But they would also disfranchise a good many whites, and this idea was intolerable to the great majority of the delegates. A most extraordinary section was therefore adopted, which is quite without precedent anywhere in the country. It provides that no man who was entitled to vote at the beginning of 1867 under the constitution or statutes of any State, *and no son or grandson of any such person* not less than twenty-one years old now, as well as no foreigner naturalized before the first of January last, shall be denied the right to vote by reason of his failure to possess the educational or property qualifications.

As no negro in the State of Louisiana was entitled to vote on the 1st of January, 1867, no black man who was an adult then, nor any son or grandson of such a negro, can vote now unless he can meet the educational or property test for the suffrage just established; whereas any white man who was entitled to vote thirty-one years ago, and his son or grandson, can vote now, no matter how great their ignorance and poverty. There seems no reason to doubt that this provision must be held plainly unconstitutional by the Supreme Court of the United States. The fifteenth amendment provides that "the right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude." The clause in question does effect denial or abridgment of the suffrage for such a reason, and there is no way of getting around this fact. Both of the United States Senators from Louisiana, as well as many other Democratic members of the Senate, have expressed their opinion that the discrimination attempted is unconstitutional and will be annulled by the courts, but no impression could be produced upon the headstrong members of the convention. There is consequently every reason to believe that the new constitution will soon be declared void in its most vital part, and that the unhappy State will be plunged into worse confusion than ever over the suffrage question.

The total enrolment of voters in this city under the new primary-election law is estimated as about 205,000. Taking the vote of last fall, 526,000, as a test of the new city's voting strength, this is not an entirely unsatisfactory showing of interest, all things considered. It indicates that in ordinary times about one-half the voting population would be likely to take enough interest in party affairs to go into the primary election. This is a much larger proportion than went into the old primaries, for the enrolled members under the old system rarely numbered more than a fourth of the voting population, and usually not more than a fifth. When we consider that the enrolment this year was made under unfavorable conditions which will not exist again, and made also in the midst of war excitement, the result is as favorable as could have been reasonably expected. What will happen when the primary elections are held, is another matter. We shall not know till then how many of those who have enrolled are machine men and how many are not. Undoubtedly a large proportion of the 205,000 are Tammanyites. The Wigwam

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never allows anything to interfere with its political activities.

The high price of wheat has brought to light once more in England the old alarm about short supplies of food, in case of war or scarcity in other countries. Some of the old protectionists are again loudly demanding the construction of great Government granaries in which to store wheat against times of great scarcity abroad. Of course, the outcry will produce no practical result, for all the calmer portion of the nation has long ago made up its mind to the fact that if England is ever so shut up by a foreign enemy that she cannot get supplies from abroad, her day will be over, and there will be little use in granaries. The bulk of the population will promptly die, or emigrate. What adds bitterness to the present crisis is that the farmers are getting no benefit from the rise in wheat, as they have for a good while gone out of the business of wheat-growing. There is in England no remedy for scarcity except to keep the sea open. As long as she can do this, she will have the whole world for a granary; whenever the day comes that she cannot do this, home granaries will be of little use.

Somehow or other, we hardly know how, perhaps through the opening of China and Africa, an alliance between England and the United States has now, after one hundred years of dislike and distrust, been brought within the reach of what is called "practical politics"—that is, has been made to seem capable of realization. It is these openings which have apparently put Great Britain in need of help; it is apparently our Spanish war which has put us in need of it. It is no discredit to either that it should call for it, so that we shall not be accused of throwing any slight on the enterprise if we say that Mr. Chamberlain's cries for it are a very cogent sign of English eagerness for it. He is not the man to shout for it if there was not a strong tide running that way. The Salisbury ministry has suffered terribly in the Russo-Chinese matter. Defeats at bye-elections are the order of the day. The benefits the Tories were to experience from Mr. Chamberlain's coöperation have not "materialized," to use our slang. The colonies have not been turned into "neglected estates"; they have not set up a zollverein with Great Britain; the pride of old Krüger has not been humbled; the Irish have not yet been won over, and, worse than all, Mr. Chamberlain, clever as he is, has not won the Tories over, though none of them denies his cleverness. It is, therefore, no wonder Mr. Chamberlain waves the American flag, and calls the whole Anglo-Saxon race to his assistance. He has never summoned anything so potent from the "vasty deep" of his versatility. It will get him out of his scrape if anything will. It is the only card that he can now play with any hope of success. It is what will break up the combination against England in the East, if anything will, without a real trial of strength. To have this combination succeed against England would mean the rolling back of the tide of civilization for at least a century.

There are signs of a change in the Parisian press in its attitude towards this country. From what we can learn, the general public never shared in the newspaper feeling, or assumed feeling, against America. French shopkeepers and artists remain as willing to see the color of American gold as ever, and say so. The annual harvest from American tourists will be much curtailed this year, and its despondent reapers in France say it will never do to make this condition of things permanent. They read, perhaps, in the *Contemporary*, that "Americans are pouring into London now with almost the same enthusiasm and with probably as much enjoyment as they once poured into Paris, and they are received everywhere with kindness and appreciation," and they ask, Are we not going a little too far in this business of sympathy with Spain? Then there is the great Exposition of 1900, at which it is hoped the Americans will figure brilliantly; is it wise for us, Frenchmen are beginning to ask, to make it difficult for the American Congress to vote money for that purpose? All these considerations, as we say, are beginning to make themselves felt in the press. The *Figaro* has been one of the most violent, yet it closes its latest article on the subject with these words:

"Americans may continue to visit Paris with perfect freedom; they will find that they are not in the slightest degree personally unpopular here, even though the policy of Congress and President is generally disapproved among us. Race hatred and all the stupidities about the conflict between the Anglo-Saxons and the Latins go for nothing here. We think and speak from motives quite foreign to ethnology and general history. . . . Undoubtedly our sympathy with Spain exists, and it is perfectly reasonable and will persist. But it relates simply to our position vis-à-vis with a friendly and neighboring Power, and neither affects nor changes our general policy."

A writer in the *Monde Économique* was explaining to sceptical Frenchmen, just before the battle of Manila came to prove his assertions true, that the American navy was a highly trained and disciplined body. The popular opinion in Europe, particularly in Spain, that American naval officers were a lot of roaring sea-dogs, brave, perhaps, but ignorant and inexperienced, was an entire mistake, this writer declared. He pointed out the thorough course of instruction at Annapolis and Newport, showed how promotion depended strictly on seniority, and affirmed that the service was in a high state of efficiency, the officers being skilled and of a "correction glaciale." Our navy, in other words, has not been bedevilled by politics. No one ever asks from what part of the country any captain or commodore assigned to an important command comes, who is his boss and what was his "pull." We heard complaints the other day that the President, in his staff appointments to the army, had discriminated against the South. That is, the appointments were so many "plums," to be distributed as favors, and placed where they would do the most good politically. No such question can arise respecting the navy. The admirals may all come from one section, and no one cares. If they are fit for their work—and their appointments are always earned—their State, their politics are absolutely left out of the account. Luckily we have another protection than the mere traditions of the navy to guard us against having the service stuffed with politicians. Aside from all question of fitness, they would be so truly uncomfortable at sea, thrown into contact with high-toned gentlemen, they would be so disabled from carrying primaries and controlling conventions, when stationed at Joppa or Pernambuco, that they themselves would see absolutely nothing "in it" for them.

The French are finding the work of administering colonies under a democratic government a thorny business. Jules Lemaître has been discussing some of the difficulties, theoretical and practical. One of the greatest of these is the necessary flat repudiation of the principles of self-government in colonies peopled by savages. Lemaître quotes the protest of an ardent young French republican against the methods pursued in Madagascar: "Our armies have gone to Madagascar to murder a child-like people who have as much right as we have to be free, to govern themselves, and to own the land left them by their ancestors. We have shamefully plundered them, and, in the name of civilization, have imposed upon them servitude, Jesuitism, and prostitution." This recalls Mr. Gladstone's indignant assertion that the Sudanese were "brave men struggling to be free." It is, indeed, a difficult feat for democracy to swallow its fine words about the rights of man, and to go brutally ahead on the supposition that Malagasy and Sudanese and Philippine Islander have no rights which a conquering republic is bound to respect; but a democracy is no more obliged to be consistent, when it does not want to be, than any other form of government, and there are many signs, in these latter days, as at the time of the Mexican war, that

"A marciful Providence fashioned us holler
O' purpose thet we might our princerples swaller."

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GOVERNING AT A DISTANCE.

The selection of Gen. Merritt as Military Governor of the Philippine Islands for the United States initiates the first experiment which this nation has ever tried in the control of a territory at a great remove from our shores. Alaska, to be sure, is separated from our Northwestern States by a stretch of British territory, but it is not far enough away to seem out of touch with our earlier possessions on the Pacific Coast. The Philippines, on the other hand, are about half way round the earth, and as remote from any association of traditions and interests with this nation as from easy communication.

It is a curious and yet characteristic illustration of the surprises of war that the government of the Philippines was not thought of, even no longer than a month ago, as a matter which could have any concern for us. Nobody supposed that the expected collision with Spain over Cuba was going to involve us, almost at once, in the most serious complications in the Far East. But the first naval battle of the war, complete victory for our side as it was, opened the eyes of our people to a fact which they had not before suspected—that the authorities at Washington must govern, temporarily at least, Manila, and the archipelago of which it is the commercial centre.

A military governor is the only sort that should even be thought of now, although there have been signs that the politicians were already planning to secure the place for one of their school. Gen. Merritt represents exactly the right type of military governor. He has risen to distinction in the army by precisely the same qualities through which Dewey made his way to prominence in the navy, and he is admirably fitted to supplement on shore the Admiral's work on the water. The first job before them will be to gather forces enough in Manila Bay not simply to take possession of the city, but also to end the anarchy which now prevails throughout the islands. This cannot prove the picnic excursion which some of the volunteers on the Pacific Coast seem to regard it. The climate of the Philippines in the summer will be very hard for men bred in the Rocky Mountain region, and the plague is always to be dreaded in that part of the world.

A precedent for Gen. Merritt's action when he shall have been installed in his new office may be found in the instructions issued for the government of the Union armies during the civil war. These declared that martial law in a hostile country consists in the suspension by the occupying military authority of the criminal and civil law, and of domestic administration and government in the occupied territory, and in the substitution of military rule as far as military necessity requires their suspension and substitution. But the commander of the occupying forces was allowed wide discretion, and he might proclaim the continuance, in whole or in part, of the civil and criminal law, as in time of peace, until otherwise ordered. If martial law were proclaimed, the instructions issued in 1863 inculcated upon the military the observance of the principles of "justice, honor, and humanity, virtues adorning a soldier even more than other men, for the reason that he possesses the power of his arms against the unarmed."

But military government is always regarded as only a temporary expedient. Supposing that the United States should retain permanent possession of the Philippines, how could they be ruled under our Constitution? The general impression undoubtedly is that there is no provision for the government of such a region in any other way than as a Territory, with local home rule, which should some day become a State. As nobody can conceive of the Philippines ever being fit for statehood in our Union, most people would say off-hand that of course they could not become a Territory. Goldwin Smith recently suggested that an amendment of our Constitution seemed a necessary prerequisite to a colonial system for the United States.

The truth is, however, that Congress enjoys ample power for the regulation of distant regions which nobody contemplates as possible States. The fourth article of the Constitution declares, among other things, that "the Congress shall have power to dispose of, and make all needful rules and regulations respecting, the territory or other property belonging to the United States." When the Constitution was adopted, the general Government had acquired the vast region included in what was then known as the Northwest Territory, and the ordinance for the control of this region, passed by the Continental Congress on the 13th of July, 1787, shows that "the fathers" considered the power of Congress absolute. For example, the whole authority in any territorial government to be established within this vast tract was confided in the first instance to a governor and judges, who were to be subject to the control of Congress. Provision was made for the establishment of a Legislature, with large powers, whenever such a territory should contain 5,000 inhabitants, but this privilege might have been denied indefinitely. Story, in commenting upon this clause of the Constitution, after the Louisiana purchase and the acquisition of Florida, remarked that "these territories, subject to the treaty stipulations under which they were acquired, are of course under the general regulation of Congress, so far as the power has not been or may not be parted with by erecting them into States."

There will be no trouble, so far as the letter of the Constitution is concerned, about governing the Philippines in any way that Congress likes. The fundamental obstacle to such an experiment is in the spirit of that instrument. Its framers obviously contemplated only territories which should be early fitted to govern themselves in local affairs, like the colonies which entered into the Union, and which should soon be qualified to share on equal terms with these colonies in the government of the whole nation. The idea of an ignorant and half-savage population of millions, on the other side of the world, unfit to govern themselves, and only to be ruled by force, as part of the American republic, would have seemed intolerable to them. Is there any reason why it should not seem equally intolerable to their descendants to-day?

It is argued that we have outgrown the American continent, that the Monroe Doctrine is too small for us, that the teachings of Washington were fit only for the time when they were uttered, that we ought to branch out in the world, that we ought to be within striking distance of China, and prepared to vindicate our rights in Asia, etc. These notions are reverberating to some extent in the columns of the Chicago *Tribune* and some other Western papers, but they find scant support in the East or the South. It is sufficient to say now that such a policy involves a complete change in our destiny, political, military, and naval. It requires us to arm ourselves like the Powers of Europe. If we are to bring ourselves into close neighborhood with them, we must expect to have more friction with them than we have had heretofore. If we are to do the things that they do, we must have the same tools that they possess—that is, a standing army and a great navy. A mere navy will not serve the purpose, as we now see. We must be able to mobilize land forces instantly in the same way that they do, and be prepared to send them to any quarter of the globe at short notice. The reflex action of a large standing army on our domestic institutions is a matter that has not been considered by the advocates of Philippinedom. Nor does the cost of the proposed army and navy give them any uneasiness. Yet if we dance to the tune of the colonial Powers, we must pay the piper. At present we pay in the form of pensions what they pay for great armies and navies. But we shall not get rid of pensions by adopting their scale of military establishment. On the contrary, we shall lay the foundation for new pension lists, which will of course be gauged by the standard of the present ones. These are a few of the questions that will demand thoughtful consideration and debate whenever the terms of peace with Spain become questions of practical statesmanship.

Meanwhile, assuming that a colonial

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policy is good policy and likely to be carried out, what we wish to point out is that even these triumphs which have excited us so much, had to be prepared for, and that through long years. Dewey, for instance, in order to do what he has done in the Philippine Islands, had to begin his education forty years ago. His captains and lieutenants had to begin theirs ten years ago. The very ships in which he fought are the result of many years of close study and preparation. This is true of the whole army and navy with which we expect to make the prodigious figure in the world to which our Jingoes are looking forward. In order not to collapse ridiculously as the Spaniards have collapsed—in order, in short, to run the career of glory which we covet—we must prepare to organize and to govern. Therefore, it will not do to vote money and build ships, simply, and drill armies and sailors. If we are going to annex and rule over countries the population of which differs from us in race, religion, language, in history and every variety of antecedent, and who will probably hate us and treat our rule as a "yoke," we shall have to get administrators ready, as well as guns and ships. We shall have to do what the other conquering and colonizing nations do, what England does, what Russia and Germany do.

We hope this branch of the subject is going to enter into the popular thought along with victories and "bombardments." For expansion we have a navy and army all ready, or nearly ready, but we have no statesmen or machinery of government ready. We have, since the beginning of the century, undertaken to rule subject peoples twice. One was the Indians; every one knows what a fist we have made of that. Our Indian administration has been one of the scandals of the century, and philanthropists have to this day to keep constantly at work, in order to prevent the return or perpetuation of tyranny or abuse. The second was the conquered South after the war. We decided that it was necessary to keep control of it for ten years after we had subdued it. Every person over thirty years of age remembers how we did it. We sent down large bands of characterless adventurers called "carpet-baggers" to humiliate the vanquished and plunder them, until the abuse grew too strong to be defended or even apologized for.

Unless we now make preparations for something better, along with our schemes of conquest, we must proceed to govern the Philippine Islands and Cuba as we governed South Carolina, and as we have governed and are, to some extent, still governing the Indians, and as we fill our embassies and consulates. That is, we must govern them by "pull." We must give every post which is to represent our power and civilization abroad to a powerful Senator, no matter how ignorant, silly, or corrupt we may know him to be, or to one of his "men" who has been useful to him in his State in securing his renomination and reëlection. Having received it, he will proceed to put in practice his old methods in his new position. His "henchmen" will follow him in crowds over the sea. By arrangement with him Congressmen will sell places under him to the highest bidder, as they sell post-offices to-day under Quay in Pennsylvania. The figure we shall cut after even twenty-five years of this will furnish an interesting chapter to history, but it will not be nearly as glorious as our triumphs in war.

THE CHURCH IN THE WAR.

We hoped, when this war began, that, owing to the progress of civilization and saner ideas as to the nature and functions of religion, we should be spared the old spectacle of the clergy on each side praying and singing Te Deums against each other. But we are evidently in advance of the times. The war had hardly begun when many of our own Protestant ministers began to support the war vigorously in the pulpit, and handle its opponents without gloves. Praying against the Spaniards, or, what is the same thing, praying that our own men might not be hurt by them, was thrown in as a sort of extra. This suggested to us some curious reflections as to the consequences that would have followed a war with England, which at one time seemed likely over the Venezuela affair. Here the scandal of a bellicose clergy would have been twice as great as in a war with a Catholic country like Spain, because we belong to the same form of Christian faith and are divided among the same denominations. Episcopalians on each side would have prayed against Episcopalians on the other, Baptists against Baptists, Methodists against Methodists, and so on. But the prospect did not seem to depress the Jingoes in the least. Each American denomination, too, would have given a shocking account of the motives of their English brother Christians in carrying on the war, and the English Christians would have given them as good as they got. In fact, it would have been an eminently Christian war. The unseemliness of the spectacle, and the fun it would have afforded the sceptics, would have troubled only very few.

We hardly supposed, however, that the Catholic clergy would have shown the same want of self-restraint. They used, to be sure, to sing Te Deums on both sides in the old wars, but this was when God was really believed to take a hand in the fighting, and when the result, as in the "wager of battle," was held to indicate which side he took. In more recent times it has been the custom of the Church to "lie low" in war, so to speak—mainly, we fear, because the fighting men have grown more incredulous and more indifferent about divine aid when they are doing their slaughtering. We have, therefore, been surprised to see the outbreak of a difference of opinion between the Catholic bishops of Spain and those of the United States not only concerning the war, but concerning the character and motives of the people who are carrying it on. This is what our Catholic bishops said on Tuesday week:

> "A resort to arms was determined upon by the Chief Executive of the nation, with the advice of both houses of Congress, and after consultation with his cabinet officers, but not until after every effort had been exhausted to bring about an honorable and peaceful solution of our difficulties with Spain. The patient calmness, the dignified forbearance, the subdued firmness of President McKinley during the trying time that intervened between the destruction of the *Maine* and the declaration, are beyond all praise, and should command the admiration of every true American. . . . If, as we are taught by our holy church, love of country is, next to love of God, a duty imposed on us by all laws, human and divine, then it is our duty to labor and to pray for the temporal and spiritual well-being of the brave soldiers who are battling for our beloved country. Let us faithfully beg the God of battles to crown their arms on land and sea with victory and triumph, and to stay unnecessary effusion of blood, and speedily to restore peace to our beloved land and people. . . . We also direct that prayers for the brave soldiers and sailors that fall in battle be said every day after a mass. These prayers shall be said aloud with the people, and shall be one Our Father and one Hail Mary, and the De Profundis."

This is what the French call a "vœu" that our soldiers may kill enough Spaniards to give them the victory, and the inference is that the Spaniards are bad fellows who deserve what they are going to get.

But this is by no means the view of the Spanish bishops. Here is a pastoral letter put out by the Bishop of Madrid, which he orders to be read in all his churches, and with which, undoubtedly, the other Spanish bishops agree—and they are twice as numerous as ours, and therefore more likely to be right. He says that what has caused the war is "accursed greed for gold, and our [American] insatiable love of domination." He then adds that "we [the Americans] have trampled justice under foot; have misinterpreted the Pope's word; have repulsed the intervention of the Powers with arrogance; have closed all roads to the counsels of peace, and rendered necessary the horrors of war; that God is witness that Spaniards are not the authors of this disaster, and that the proud people whose dogma seems to be that gold is the god of this world, must answer for it before the Eternal."

This does not seem very clarifying. What we quote is a translation, but we have made it ourselves to the best of our ability. When we find the clergy of the oldest of the Christian churches taking such diametrically opposite ground, we may well ask whether some of our own have not gone wrong. Our Methodist brethren, for instance, have also

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emitted a "vœu" to the effect that Spain ought to be wiped out of the list of nations by armed force simply for "its sacrilegious pretext of claiming to be a Christian nation"—a doctrine to which few if any of the other Protestant denominations would agree. And yet there must be some truth at the bottom of it, or so large a body of professing Christians would not hold it. But it seems to us to involve the killing of this Bishop at Madrid, to which Cardinal Gibbons would object, as not a necessary operation of war. But suppose our Government said it was, would he not, under his own manifesto, be obliged to approve of it? In fact, we know of nothing in human affairs which produces so much moral and religious confusion as the appearance of the clergy on the battle-field to instruct the Almighty as to the merits of the quarrel.

THE ITALIAN TROUBLE.

Of course, there is a certain connection between the riots in Italy and the high price of bread, but, apparently, only in the fact that the high price of bread made a rising for other causes opportune. What we call riots have been in reality an insurrection, long planned and vigorously carried out. The first proof of this lies in the fact that the fiercest and most protracted resistance has not occurred in the poor districts, but in the rich ones. Milan, for instance, seems to have been the headquarters of the disturbances, and Milan is the most prosperous and growing city in Italy. Its population has increased 200,000 since the establishment of the kingdom. It is at the same time the seat of the most savage and truculent anarchist agitation ever seen anywhere. The two newspapers which have been suppressed surpassed, in the violence of their attacks on the existing social order and on the capitalists and the rich generally, any which have ever appeared in France. The Bishop of Milan, too, from whom these journals have received steady encouragement, is a bitter and blatant opponent of the Italian Government, the fomenter of every intrigue intended to obstruct the success of the new régime and bring it into disrepute. Moreover, his character, according to the report of the Liberals, is in all respects bad.

Another important fact is that hitherto class hatred has never shown itself in Italy. The relations of the employer and employed have from the earliest times been excellent, and so have been those of the landlord and tenant. This state of things may, of course, be ascribed, in part at least, to the fact that Italian manufactures have until now been mainly the product of "home industry." It is only recently that large bodies of "factory hands" have been congregated in the towns, and that there has arisen a "labor question" of any sort. The good relations between landlord and tenant, too, have doubtless been due to the prevalence of the "métayer" system, in which the rent consists of a certain proportion of the produce, and thus leaves no room for the old Irish quarrel about it. But, for whatever reason, the employers and the employed have lived all through Italy's checkered history on tolerably good terms. Even ten years ago there was no sign on Italian soil of the modern French and German socialism or anarchy, or of the class hatred left behind in France by the Revolution.

But there has been one source of opposition to the new régime from which waters of bitterness and hostility have not ceased to flow for thirty years—the determination of the papacy to get back possession of Rome, by hook or by crook. Appeals to the faithful, on the ground that the Pope could not discharge his great functions properly unless he had territory of his own, which he ruled as sovereign; representations to foreign Powers touching the danger to the possessions of all sovereigns which would follow if the Italian treatment of the Supreme Pontiff received continued international sanction; careful fanning of all causes of popular discontent, such as the conscription and increased taxation; the magnification of all cases of jobbery and corruption which were revealed at Rome (and there were a good many), have all been vigorously used for years to bring the new kingdom into trouble, apparently on the theory which led the Comte de Paris to strike up an alliance with Boulanger—that any trouble of any sort would redound to the benefit of the papacy.

But it was not until about three years ago that the enemies of the kingdom seem to have formed an alliance with the socialists and anarchists. A regular anti-social agitation was suddenly set on foot all over the country. Newspapers like those of Milan became fierce denouncers of the existing social order. The priests began to inveigh against the rich and the employing class generally, in all or a great many of the little village churches. Clubs were started all through the country, holding meetings once a week, at which the upper and middle classes were fiercely denounced, and at which the village curé was often the principal orator and painted the senseless luxury of the rich in glowing colors.

The remedy for all this was plain enough. The monarchy was to be overturned, and all the old states of Italy were to be revived as little republics—not one big republic, for that would be as bad as a monarchy. The new republics were to manage their affairs in their own way. The taxes were to be light and there was to be no standing army. But, most important of all, the Pope was to have his own again. He was to get back his papal states, and all the republics were to form a federation, of which he was to be the president, or head of some sort.

A good many attempts have been made by the Government to bring some of the agitators to justice, and many have been convicted; but the ministry has been weak, and the King has been weak, and both have placed an absurd reliance on conciliation, forgetting that in every country in which anarchists have shown themselves they have always treated attempts to appease them as signs of fear or confessions of guilt. As a rule, therefore, they were pardoned in Italy, or released after a very short imprisonment. Consequently, when they were ready, they broke out into open war in the old French fashion, erecting barricades in the streets, and throwing tiles from the roofs of the houses, and naturally using dear bread as their war cry, and making their greatest effort in the place where the price of bread made the least difference. The socialist propaganda has been made even more vigorously in the army than elsewhere. Had it made any impression, as many feared it would, we should have had a revolution in Italy, nobody knows with what results. But the troops not only stood firm, but have displayed that mixture of gallantry and remorselessness which is what anarchists seem to need. What has occurred in Milan will probably prove a most useful lesson to them as well as to the Government.

THE COMMONWEALTH OF AUSTRALIA BILL.

The bill for the confederation of the Australian colonies which has been framed by the delegates elected by the latter for that purpose, and is shortly to be submitted to the votes of the electors in the different colonies before the Imperial Parliament is asked to pass it, is decidedly flattering to American institutions. The very word "commonwealth" is suggestive of what is to follow. The Canadians, when they framed a federal constitution for themselves at the conference in Quebec in 1864, desired to call their confederation the "Kingdom of Canada," but the term "Dominion" was substituted, and the late Sir John Macdonald in a letter to Lord Knutsford, printed in the recent life of that statesman by Mr. Joseph Pope, says that the change was made by Lord Derby, then Foreign Minister, "who feared the first name would wound the sensibilities of the Yankees." Whether the term Dominion was itself suggested by the term "the Old Dominion" as applied to Virginia, so far as we are aware, history does not reveal. The Australians at any rate show a liking not only for many of the features, but also for many of the terms, used in our Constitution. Their country is to be called a "commonwealth," their federal popular House a "House of Representa-

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tives," and their component provinces "States."

But in far more important matters than these the framers of the Australian scheme have followed our example in preference to that of Canada, which adhered in every possible way to the forms and principles of the British Constitution. In fact, the Constitution of the Commonwealth of Australia will, if the present bill be adopted, be such a curious amalgam of the constitutions of the United States and of Great Britain and Canada that it would indeed require one to be profoundly versed in constitutional lore to foresee the course of its future development. Executive authority is to be represented by a Governor-General appointed by the Queen, as in Canada, and the system of parliamentary cabinet government is secured by the provisions that the Queen's Ministers of State for the Commonwealth may be chosen and sit either as Senators or members of the House of Representatives, and are to hold office during the pleasure of the Governor-General, who may from time to time dissolve the House of Representatives. It is indeed expressly provided that no Minister of State shall hold office for a longer period than three months unless he is or becomes a Senator or a member of the popular House. Thus the Australians evidently prefer the British system to that separation of executive from legislative power which the fathers, influenced largely by the teachings of Montesquieu, laid such stress upon in our case, but which, in truth, has many adverse critics within our own borders.

On the other hand, the Australian Senate is framed upon the model of ours, since each of the colonies coming into confederation is to have the right to elect an equal number of Senators. Senators, moreover, are not to be nominated by the crown for life, as in Canada, but are to be directly chosen by the people of the States, and their term of office is to be six years, and their qualifications the same as those of a member of the House of Representatives, and their seats are to be vacated by a system of rotation similar to our own. Thus it is clear that, representing as they will do peculiarly the federal element in the Constitution, their relation to the popular House can scarcely be the same as that of the Senate in Canada, which, in reference to the Canadian House of Commons, is bound by the same conventions as those which regulate the House of Lords in England. A very original provision, moreover, which must differentiate its position from either the Canadian Senate or our own, is that, in the event of a deadlock arising between the two houses over some proposed measure, the Senate itself may be dissolved and a new election had, after which, if necessary, a joint sitting of the two houses is to be convened, and if the measure in dispute is affirmed by three-fifths of the members present and voting thereon, it is to be taken as duly passed by both houses of Parliament.

Again, in respect to the distribution of legislative power between the Federal Parliament and the State Parliaments, the scheme of our Constitution is adopted in preference to the Canadian. The only powers granted are, as with us, granted to the Federal Legislature, and, as with us, they are for the most part not expressed to be exclusive, but the various States are left free to legislate upon the like subjects, though where their laws are inconsistent with the law of the Commonwealth the latter is to prevail. Thus, as with us, the Federal Legislature is to be one of enumerated powers, whereas in Canada certain specific enumerated powers alone are granted to the provinces; and although certain other powers are specifically and exclusively granted to the Dominion Parliament, that body has also a general legislative power on non-provincial subjects which is not conceded to our Congress or to the Federal Legislature under the Australian scheme. We notice, however, that the Australians have followed the Canadian example by placing marriage and divorce in the hands of the federal body, but not the general criminal law as the Canadians do.

Thirdly, and this seems somewhat surprising and more than anything else outside of British analogy, there is apparently to be in Australia, as with us, no federal veto power over State acts, at least there is no express provision in the bill in that regard. But since the provision, "the Constitution of each State of the Commonwealth shall, subject to this Constitution, continue as at the establishment of the Commonwealth," seems to imply that Governors of each State will continue to be appointed by the imperial authorities, it may be that a federal veto power will in effect be indirectly exercisable by the Governor-General by reason of the State Governors, under instructions, reserving acts for the Queen's pleasure. It seems curious, however, that there should not be express provision on the point in the Constitution.

Lastly, a very marked divergence from the Canadian scheme and approximation to our own is to be found in the provisions as to federal courts. The provisions for the creation of federal courts and as to the jurisdiction which they are to exercise are very similar to those found in our own Constitution, whereas in Canada the only federal courts are the Supreme Court and the Exchequer Court at Ottawa, the latter dealing with claims against the crown and revenue cases, and the former with appeals from it and from the various provincial courts. For the rest, the administration of law and justice lies entirely in the provincial courts.

On the whole, we should say that the Australian scheme provides for a good deal looser union of the various colonies than exists in Canada, and it is framed on such eclectic principles that its future, if it is destined to come into operation, is likely to be unusually interesting. In any result, the Imperial Parliament, with its paramount authority, is always available as a *deus ex machina* in case of need.

ECONOMIC TRANSITION IN JAPAN.

TOKYO, April 20, 1898.

It is a growing complaint of travellers who come to visit Japan that the country is fast losing its attractiveness, owing to the rapid process of Westernization. The introduction of machinery has necessitated the use of coal, coal implies chimneys, chimneys produce smoke and disfigure the landscape. The chief cities and towns of Japan have gradually acquired, in place of their old picturesqueness and grace, many of the disagreeable characteristics of modern Western civilization. Osaka, the chief manufacturing centre of the country, has much the appearance of Chicago when approached by rail. Railways, telegraphs, banks, street-cars, electric-lighting, telephones, factories, and all the material paraphernalia of modern methods of industrial life have been introduced with wonderful rapidity into Japan. Newspapers are ridiculously cheap and numerous. Even strikes and lockouts are becoming commonplace in the more important centres of production. The rise or fall of the rate of interest determined by the Bank of Japan excites almost as much discussion in the daily press as does a change in the bank rate in England.

While the criticism of the travellers who come to see the æsthetic side of Japanese life has a good deal of truth in it, the country has in its economic development new interests that make up for the loss of the old. The very fact that Japan is in a transition state gives it a peculiar place among countries. Here are to be seen side by side the old forms and the new—very much as they existed in England at the beginning of this century; only, for certain reasons, without the abject and harsh features that characterized English industrial changes. In Japan the transition is rapid, yet not so rapid as to disorganize any great class of laborers. The Japanese laborers have a facility, an adaptability and simplicity of living which the English laborer did not have. These qualities enable him to change his occupation without a severe wrench. The low wages that exist (without, however, implying a debased standard of life) and the general prosperity of the nation are also factors that have saved him from the evils that commonly accompany the competition of machinery with hand labor.

Even in the kinds of industry most dominated by machinery, the artisan, with only his manual dexterity and a few of the simplest tools, may still compete with factory labor. Perhaps the best example of the triumph of machinery in Japan is the cotton-spinning industry. About 900,000 spindles are at work, and several hundred thousand more will soon be put into operation when some new factories now in process of construction are finished. Yet hand spinning still holds its own in many kinds of yarns.

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Japanese who need to buy cheap, strong clothes say that machine-spun yarns make very nice-looking cloth, but that it does not wear so well as the cloth made of hand-spun thread. The ordinary clothes of the vast mass of the peasantry and the working people in the cities are for the most part home-spun even at the present time. A common sound in the country towns is the hum of hand spinning, and very occasionally it is heard in Tokyo, though in the latter place the practice is certainly dying out. As for weaving, the hand-loom is in almost complete possession still. A few Jacquard power-looms are used in Kyoto for the manufacture of certain fine silks, and there are also a few power-loom factories for the production of cottons, but their total output makes scarcely an impression upon the whole production of the country. In the country districts nearly every house has a small hand-loom, which occupies the time of the female portion of the household during the winter months.

The looms used in the weaving of cottons and silks are for the most part as simple as those used in India thousands of years ago. In England it was thought a considerable advance when, in 1738, Kay invented his fly-shuttle, as, among other things, it enabled one man instead of two to weave the widest kinds of cloth. But the advantages of this shuttle would scarcely be felt in Japan, where the cloth is so narrow that the weaver finds no difficulty in throwing his shuttle. Ordinary cottons and silks are generally about a foot or a foot and a half in width, and the widest Japanese textiles are not over twenty-eight inches. What is most astonishing to the Western mind is the simplicity of the means necessary to attain the results. The looms seem scarcely more than a few pieces of wood well joined together by a carpenter. The beautiful and gorgeous silk *obi* worn generally by the *gcisha* of Japan are woven in these simple looms among humble surroundings, and the workmen or workwomen get no more than the ordinary wages.

Defoe, in his 'Tour through the Island of Great Britain,' published in 1724, gives excellent pictures here and there of the condition of English industry in those days—a condition hard for a modern Englishman to realize except by much detailed study and a considerable exercise of the imagination. In Japan one finds at every turn reminders of the state of things as Defoe saw them. "The houses," he says in describing Halifax, "are full of lusty fellows, some of them at the dye-vat, some at the looms, others dressing the cloth; the women and children carding and spinning; being all employed, from the youngest to the oldest." With a few changes of detail, this scene could be easily paralleled in Japan at the present day. The apprentice system, while perhaps never so firmly rooted in Japan as it once was in Europe, still flourishes vigorously in this Eastern country. A boy is commonly indentured at the age of ten, eleven, or twelve years, and is bound for five years, though until lately the period was seven years—the same length of time as prescribed in England in the statute of Fifth Elizabeth. The master secures the services of the apprentice during these years, and furnishes only food, clothing, and shelter. There are no laws regulating the system in Japan, but an apprentice who fails to work out the entire five years finds it impossible to secure work elsewhere. There are some curious and ancient customs still surviving among this class which remind one irresistibly of the customs of apprentices in European countries in the seventeenth century.

Other class customs and feelings still persist to a great extent in Japan, and have their part in moderating the effect of the economic revolution now going on. The artisans for the most part remain artisans, the peasants continue peasants, and the small tradesmen are tradesmen still, as of old. In the cities the changes are most rapid, and the contrast between old and new greatest. Government officials, shipping and railway employees, bankers and bank clerks generally wear foreign clothes, often of the latest fashion. Some of them are members of clubs, speak English, and not infrequently are men of the world in the best sense of the term. The artisans and shopkeepers wear much the same dress that the same class wore centuries ago. The nattiest silk umbrella in the hands of the bank cashier changes to the picturesque oil-paper umbrella in the hands of the shopkeeper, while the peasant wears what is probably the earliest form of protection from rain, the *mino*, a suit made of straw or hemp, which is to be seen in the most ancient pictures of Japanese life. The first may cost five yen, the second fifty sen, the last twenty sen, and they all last about the same length of time. In the country, old customs naturally persist the longest. Agriculture is much the same as it was centuries ago, though some changes are noticeable. The mulberry is more extensively cultivated, owing to the foreign demand for raw silk, and in many districts filiature factories dot the landscape. Domestic industries which have for the most part died out in America are very numerous in Japan. The country people make their own clothes, their own beverage (saké), and other articles of consumption which an American farmer would buy. In the winter time the peasants occupy their spare time in making straw sandals or similar articles. Farmers generally have their own rice-mills, run by water-power, for the hulling of rice; and in making rice-flour they use the stone hand-mill, nearly in all respects similar to that used in Palestine by the ancient Jews.

To see this homely, domestic, industrious life of the peasantry of Japan gives us an increased feeling of respect for the work of our forefathers. It is a frugal, laborious, somewhat monotonous life, but it is free from the noise and worry of modern commercialism and speculative crises. Undoubtedly the large capitalistic system of production in America and Europe is of greater power, but it has its own drawbacks. It certainly has not tended to unite men's interests, socially or politically. It has established a new class division. It produces hurry, excitement, and the race for wealth. In the large manufacturing centres of Japan, precisely the same phenomena are observable as are seen in the large cities of the West.

G. D.

THE WIFE OF SOBIESKI.

PARIS, May 5, 1898.

M. Waliszewski is a prolific writer. He is taking advantage of the interest in anything Russian felt at the present moment in France. Since the conclusion of the Franco-Russian alliance, we can repeat what Voltaire said in his time:

"C'est du Nord aujourd'hui que nous vient la lumière."

Voltaire notwithstanding, France remained very ignorant of the history of Russia, and M. Waliszewski's books, ill-written as they are, have had their utility in making us a little better acquainted with the predecessors of our present "friends." In his latest book, which has just been published, M. Waliszewski has taken for the centre of a new historical study a queen of Poland, the wife of Sobieski, Marysienska.

Who was Marysienska? asks M. Waliszewski, speaking of his own heroine. He answers thus:

"A French woman who was thus named in Poland, where she became a queen. It is all one to you; and so it is to me, I would willingly say, if there were nothing else in this adventure. It is not without interest to know that this daughter of a mere captain of the guards of Monsieur, a beggarly officer of doubtful reputation, set to work to become the successor of an Austrian archduchess on one of the finest thrones in Europe. But there is more to note in this fragment of history. There is more even than the curious, very complicated and obscure episode of the numerous French candidacies for the throne of Poland . . . which we find in connection with this strange fortune, either helping it or being helped by it. For the great Condé appears in it, and Mazarin, and De Lionne, and the *grand Roi*. But there is still more . . . there is Sobieski."

M. Waliszewski affects to give us a psychological page of history: he shows us not Sobieski the hero, the lover; he offers us "a romance and a correspondence which not only are curious and amusing, but are, I really believe, unique. People have not twice loved, twice written, like this—at least on the heights of a grandiose destiny and in the domain of living realities." I translate this last phrase to give an idea of the somewhat bombastic and pretentious style of the author.

M. Waliszewski has abandoned the modern method of severe documentation; he does not consider history one of the exact sciences, and he thinks that modern historians have been wrong in sacrificing everything to what they consider exactitude. He criticises this method and returns to the methods of the ancients.

"Ask," he says, "ten witnesses of an accident which has thrown a street into commotion: in the third account, you will hear that the coachman who ran over a foot passenger has become a velocipedist run over by an omnibus. This is how we write history. Does history, however, contain not a particle of truth? I would not be an historian if I thought so. But this particle of truth seems to me to belong even more to intuition than to study; and therefore I am disposed to say of history what the great statesman of Germany said of diplomacy, 'It is an art rather than a science.'"

It is fortunate that M. Waliszewski, though he has introduced much "intuition" into his work, and has even invented dialogues and conversations, in imitation of Herodotus and Thucydides, has on the whole remained in the domain of facts and of historical criticism. He has taken the trouble to delve in many archives, especially in those of Chantilly, which are very rich in his chosen subject. His true heroine is, in fact, a friend of the great Condé—I speak not now of Marysienska, but of Marie de Gonzague, who became Queen of Poland. Marie de Gonzague was a very remarkable person. She belonged to that mixed race which had German, Italian, Spanish, French, and Greek blood in its veins. They owned

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three dukedoms—Clèves, Nevers, and Rethel. At the age of eighteen Marie inspired a passion in Gaston d'Orléans. She had among her admirers Cinq-Mars and the Duc d'Enghien, who became the great Condé. Her father died in 1637, and she inherited from him the dukedom of Nevers and the magnificent hôtel de Nevers (near the Pont-Neuf). There she became one of the queens of the period of the Fronde, and Mazarin had to count with her. Mazarin was not sorry to marry her out of France to the King of Poland. In the numerous escort which accompanied her on the journey was a child, four years old, Marie de la Grange d'Arquien, daughter of a captain of the guards of Monsieur and his wife, Françoise de la Châtre, who had been the governess of Marie de Gonzague.

This child was marked out for a romantic destiny, but for a long time she remains in the background of M. Waliszewski's narrative. He has first to describe the journey of the new Queen of Poland, which lasted three months; the reception given to her in her adopted country; the difficulties she had to overcome in a new and strange land, divided by factions. The King of Poland, Ladislas, had an official mistress, Mlle. d'Eckenberg, who had been one of the ladies of the deceased Queen. He had no authority, and, on his dying without issue in 1647, Marie de Gonzague was forced by the Diet to marry soon afterwards the new King John Casimir, son of Sigismund of Sweden and of Constance of Austria.

John Casimir had begun life as a soldier, had afterwards turned Jesuit and was made a Cardinal, which did not prevent him from arriving in Poland dressed as a soldier, with a sword at his side. He was a man of pleasure and a born soldier; he found a good ally, in his troubled reign, in Marie de Gonzague. When her husband lost the battle of Warsaw, she rallied round herself the Polish nobility, armed the people, used the resources of the church, negotiated with France, Austria, Brandenburg. She was the soul of the resistance. She was forced for a moment to take refuge in Silesia, with her husband, and when she returned to Poland in the early part of July, 1656, we find Mlle. d'Arquien in her small suite. Marysienska, as the French girl was named by the Poles, was now fifteen years old, and it was time to marry her. She found a husband in the family of Zamoyski, one of the greatest of the Polish aristocracy. Marysienska was extremely pretty, and the Prince of Zamosc (such was the name assumed by the eldest of the Zamoyski) fell in love with her. He was not young, was given to drink, and worn out by a life of dissipation.

The marriage took place at Warsaw, under the eyes of the Queen, who herself placed a magnificent diamond diadem on the head of the bride. "She was accompanied to church by a splendid escort. . . . Three hundred casks of Hungarian wine were drunk at the wedding repast." Neither the luxury of an almost royal establishment, nor the satisfaction of having three children in rapid succession, consoled the young Frenchwoman for her union with a brutal drunkard, who had merely the name, without having the manners, of a Prince, and who seemed quite indifferent to her beauty. The children were delicate, and died one after the other; the castle of Zamosc soon became a prison to her, and she made frequent journeys to Warsaw. She made the acquaintance of Sobieski, already an illustrious soldier, and a great favorite with the people and the army; a country neighbor whom she could see frequently. They saw each other also in Warsaw. He fell in love with her; she was a great coquette, and they soon revived the story of Hercules at the feet of Omphale.

The union of Marie de Gonzague with John Casimir had been sterile; she wished to assure the inheritance of the throne to her niece Anne. She had to find a husband for her. Should it be an Austrian archduke? Should it be a Frenchman? The rivalry of France and Austria was engaged in the question. The chapter on the negotiations which took place on this subject is perhaps the most curious in M. Waliszewski's book. Marie de Gonzague thought for a time of the eldest son of the great Condé, of Condé himself; and the archives of Chantilly contain all the correspondence which took place on the subject. There was a French party in Poland, supported by Mazarin and by Louis XIV.; there was an Austrian party. Finally, after many complications, Marie de Gonzague put forward the name of a new candidate, Sobieski.

Madame Zamoyska had become the mistress of Sobieski, and was secretly married to him (April 7, 1665) as soon as her husband died. Some mystery still hangs over the details of the relations of the great warrior with Madame Zamoyska. The author intimates that the secret marriage was the result of a sort of conspiracy, in which Marie de Gonzague played a rather ugly part; her object was to bind Sobieski to herself, to set him in opposition to her enemy, Prince Lubomirski, to have a Polish ally against a Polish faction. She succeeded, and Marie d'Arquien was her intelligent and unprincipled instrument. On July 6, 1665, the public marriage took place—"a comedy between people already married," said the Austrian Ambassador. A few days after, Sobieski had to enter on a campaign. His letters to his wife during that time are those of a youthful and intoxicated lover. Waliszewski compares Sobieski to the lovers of Marivaux, but Marivaux's lovers have more *esprit*.

Marie de Gonzague died May 9, 1667, and her project of a French intervention in Poland died with her. John Casimir had long wished to abdicate; in 1669, he took the road to France. He had, so to speak, sold his crown for several French abbeys. He paid a visit to Chantilly, saw the King at St. Germain, and retired to the abbey of Saint-Germain-des-Prés. Meanwhile the negotiations for the succession of John Casimir were continuing. Nothing can surpass the confusion of the intrigues in which Sobieski and his wife play a growing part, except the complications of M. Waliszewski's mind. I confess to have found it impossible to thread my way among the quarrels of Sobieski and his wife, her journeys to Paris, her reconciliations with her husband, the domestic incidents and the diplomatic quarrels, the electoral campaigns interrupted by wars.

After the death of King Michael, the successor of John Casimir, Sobieski was elected King, on the 21st of May, 1674. Mlle. de Scudéry could write: "It is quite serious: the great Marshal Sobieski is King of Poland. We have a Queen d'Arquien." Sobieski justified the choice of the Diet by the services he rendered, not only to his own country, but to the whole of Europe. On the 14th of July, 1683, Vienna was besieged by a Turkish army of 180,000 men. The hour was decisive; the Ottoman power was gaining ground, and was threatening the Occident. Sobieski took command of the Polish and Imperial troops; he saved Vienna, he forced Kara-Mustapha to retreat in disorder. Hungary, Croatia, became open to the Christian. Immediately after his victory, Sobieski wrote to his wife, and sent her a gilt ornament taken from the horse of Kara-Mustapha. The battle of Vienna was the crowning day of Sobieski's life; he was as weak and incompetent as a King as he was brave on the battlefield. Marysienska was the real sovereign; she was a shrewd diplomat and a most active correspondent. Sobieski died on the 17th of June, 1696, having reigned only two years. His widow was surrounded with enemies; was despised as an adventuress and a foreigner. She was obliged to leave Poland, and retired to Rome, "la ville de toutes les indulgences," says M. Waliszewski. She died during a visit to France at Blois, on the 30th of January, 1716.

Notes.

Cassell & Co. restore New York to their former imprint, "London, Paris, New York, and Melbourne," by replacing the Cassell Publishing Co. in this city, to which they some years ago disposed of their American business. Their new branch will establish itself at Nos. 7 and 9 West Eighteenth Street.

Henry Holt & Co. have nearly ready 'Her Ladyship's Elephant,' by David Dwight Wells, a story of English society as viewed by the author while a member of our embassy in London.

D. C. Heath & Co. have in press a carefully revised edition of Prof. Woodrow Wilson's 'The State,' from wholly new plates. Experience of the class-room has determined the omission of certain details.

In view of the approaching commemoration of the thousandth anniversary of the death of King Alfred, Miss Mary Rosamond Earle of Newnham College is preparing an edition of the original writings, known or surmised, of the great West-Saxon king.

A work of undeniable attractiveness and permanent worth is projected by the house of Tullberg in Stockholm (New York: Lemcke & Buechner). It will be published in a French and in a German edition, under the title 'The Sovereign Princely Houses of Europe'—both regnant and having ceased to reign during the present century. It will consist of about 850 process portraits of all the living members of these houses, both young and old; of some 500 admirable designs of arms, views of family seats, etc., executed by Agi Lindegren, architect of the royal château of Drottningholm; and a succinct genealogical exhibition by Count Wrangel. The resulting volume (a quarto) will fill 800 pages, and will be distributed in some twenty-five parts, costing two marks each.

Guillaumin & Cie., Paris (New York: Dyrsen & Pfeiffer), have in hand a 'Dictionnaire du Commerce, de l'Industrie et de la Banque,' published under the direction of Yves Guyot and A. Raffalovich, to make two large octavo volumes at fifty francs. A great number of specially qualified collaborators insure the solidity of this work.

M. Maurice Souriau, professor in the Faculty of Letters at Caen, has discovered in

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the municipal library of Havre some interesting manuscripts of Bernardin de Saint-Pierre, which he is preparing for publication. The amusing side of this discovery, or what will be its amusing side to a cynical world, is that it lays bare the fact that the most faithful pupil and friend of Bernardin de Saint-Pierre—the Aimé Martin who married the writer's widow, adopted his daughter, and devoted himself to the cultus of his memory—knew these manuscripts, and in his biography of the master used them largely without giving the slightest intimation as to the source from which was drawn the best part of his book.

We are glad to call attention to the fact that an American edition is now being published of the 'Sacred Books of the East,' the series which is issued by the Clarendon Press under the editorial supervision of F. Max Müller. The English edition of this well-known set of translations from Oriental scriptural texts has long been widely used, and has done much to spread a knowledge and study of the East in the West. The American reprint is a reproduction, verbatim, of the English work, but the paper is not so heavy, and the twenty-four volumes of the original will be reduced to the compass of twelve books; without any abridgment of material, however. The binding differs from the English issue, but most important is the marked difference in the price: the cost of the first series in the American edition will be only $30, whereas the English costs $65.50. The first volume of the series is now on sale. It contains the translation, by Max Müller himself, of a dozen Upanishads, or religious treatises and philosophic speculations which stand at the end of Vedic literature and sum up, in a way, the development of certain lines of early Hindu religious thought. The publication is undertaken by the Christian Literature Company, No. 13 Astor Place, New York city, and the enterprise aims especially at a wider dissemination of the series among clergymen, scholars, and libraries. The work is to be commended.

Prof. Bury's admirable edition of Gibbon's 'Decline and Fall of the Roman Empire' (London: Methuen & Co.; New York: Macmillan) approaches its close with volumes four and five, leaving but another brace to come. The appendices, which open with a discussion of the sources, are full of interesting matters; the chronology in particular of a bewildering period being specially looked after. Traces of Russian scholarship applied to this field are noticeable. Gibbon's newly published autobiography has been brought to bear on the significant change of a text reflecting on the Bourbons in the first edition.

From Macmillan we have also a new edition of Kidd's 'Social Evolution,' revised, with additions, among which is a reply to criticisms of the work rewritten from the author's article in the *Nineteenth Century*. The new "Preface to the second American edition" contains this orphic utterance suited to the time: "Those who realize, however dimly, the immense part which the English-speaking peoples—if true to their own traditions—are not improbably destined to play in the immediate future of the world, will feel how great a gain any advance may be which enables us, through the methods of modern science, to obtain a clear perception of the stern, immutable conditions of moral fitness and uprightness through which alone a people can long continue to play a great part on the stage of the world."

In his illustrations to Robert Louis Stevenson's 'A Lowden Sabbath Morn' (Scribners), Mr. A. S. Boyd has done well by the poet. His designs are truthful, not ungraceful, humorous, and have a close relation to the text. The typography and binding are also to be praised. There is nothing better in the verses than the "restin' plou'man," "Perplext wi' leisure; An' his raxt limbs he'll rax again Wi' painfü' pleesure."

Miss Wormeley's 'Cruel Side of War, with the Army of the Potomac [in 1862]' (Boston: Roberts Bros.) is reprinted too late for prevention, but not too late for reflection. "Conceive," she writes to her mother on June 4, during the Peninsula campaign, "of the Medical Director sending down over 4,500 wounded men without—yes, almost literally without—anything for them: without surgeons; no one authorized to take charge of them; nothing but empty boats to receive them." And again, the next day: "Men in every condition of horror, shattered and shrieking, were being brought in on stretchers borne by 'contrabands,' who dumped them anywhere, banged the stretchers against pillars and posts, and walked over the men without compassion. . . . Men shattered in the thigh, and even cases of amputation, were shovelled into top berths without thought or mercy. The men had mostly been without food for three days, but there was *nothing* on board either boat for them." The little volume is part of the history of the United States Sanitary Commission, and has a portrait of the organizing genius of that merciful enterprise, Frederick Law Olmsted.

The 'History of the Lowell Institute,' undertaken as a labor of love by Harriette Knight Smith (Boston: Lamson, Wolffe & Co.), shows an unpractised hand, but gives the essential particulars of this remarkable Boston lecture foundation, now sixty years old. Well worth compiling was the list of lecturers and their subjects from the beginning. From Agassiz, whose cis-Atlantic career was determined by an invitation to lecture before the Institute, down, not a few distinguished men of science and letters have owed their visits to the United States to the liberal honorarium held out for courses from them; and, being here, they have been available for lyceums in all parts of the country. Meanwhile the endowment has steadily and almost embarrassingly increased, in spite of a great expansion of the system working through various local channels. The volume contains a number of interesting illustrations, portrait and other, but does not give in full, what one might look for, the will of the founder, John Lowell, jr., a first cousin of the poet.

Mr. James S. Barcus has edited for the Globe Publishing Co. a very useful book entitled 'Public Service.' It is the only single volume in existence which contains the names and salaries of all persons in the city, State, and national service within the State of New York, and for that reason it will be a valuable reference book in all newspaper offices. It contains also maps of all political and other divisions throughout the State—election, legislative, congressional, and other districts—together with full returns of the last election, and much other exact and valuable information.

The "Anecdota Oxoniensia" series of the Clarendon Press, Oxford, has recently added another volume to its set of Aryan publications. This is the so-called 'Mantrapātha,' or prayer-book of the Vedic school of Āpastamba. The contents are made up of texts to be recited in connection with special domestic rites and ceremonies. A full introduction and critical material are given; a translation and commentary are to follow. The editor, Dr. Winternitz, is an investigator known for his painstaking accuracy and for his sound scholarship.

Under the title 'Névrosés' (Paris: Hachette), in itself suggestive of the influence at work on the author, Mme. Arvède Barine has given us four studies of writers each addicted to a vice, but addicted to it through heredity and temperament. A German, Hoffmann; an Englishman, De Quincey; an American, Edgar Allan Poe, and a Frenchman, Gérard de Nerval, are presented in turn as examples of the abuse of wine, or use of opium or alcohol, with madness for a consequence. The studies are admirably done; there is a sympathy for these suffering creatures led away by a temperamental tendency to sin and death, that mitigates the analysis of their temptation and fall. The main object of the writer is to define the effect on the literary production of each. In the case of Nerval she comes to the conclusion, startling and unexpected as it may be, that his very best work was done when in the grasp of the madness which eventually led him to commit suicide. One cannot help thinking that this is better scientific study of pathological cases among men of genius than all the horrors that Zola has heaped upon a suffering and an admiring world.

Somewhat more than a year ago, we spoke of the proposed enrichment of *Cosmopolis* by the addition of new supplements in other tongues than the English, French, and German, which have from the beginning been used in the magazine. The Russian supplement has now been published for a year. It consists of a series of original articles in the Russian tongue which is sent regularly to all the subscribers to *Cosmopolis* in Russia, and to such subscribers outside Russia as desire it and are willing to pay separately for it, together with the regular monthly number. The venture has been successful enough to justify M. Ortmans in extending it to two other countries, and a Spanish and an Italian supplement will be issued with the number of *Cosmopolis* for the current month (May). A little later it is expected that the turn of the Scandinavians will come, and then that of the Dutch.

The recent progress of Mantchuria is strikingly shown by a comparison of the accounts of two Englishmen, Capt. F. E. Younghusband and a correspondent of the London *Times*, who visited that country, the one in 1886, the other in 1897. Where the former "travelled for 180 miles over barren prairies," the latter found cultivated fields, in which the "league-long furrow" is never-ending, dotted over with thriving villages of Chinese immigrants. The population of Petuna then was 30,000; now it is "a city of 60,000 inhabitants, whose numbers are being added to with enormous rapidity." The rivers twelve years ago were practically useless for commerce or means of communication; to-day a small, but constantly increasing, fleet of steamers and barges carry "grain, hay, cattle, and food supplies" to Siberia. Of this progress, due largely to the Chinese alone, the Russians are now taking advantage. In the great towns of that part of Mantchuria lying in the Amur basin (by far the larger part), Capt. Younghusband

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did not see a single European. "The Russification" of Kirin—a wealthy city of 200,000 people—writes the *Times* correspondent, "is proceeding. Samovars are seen in every inn. Russian engineers, escorted by Cossacks, drive in tarantasses through the crowded streets." The same is true of all the important towns on the route of the projected trans-Mantchurian railway, and he affirms that the Chinese are content that it should be so.

The Quarterly Statement of the Palestine Exploration Fund for April contains, in addition to the reports of Dr. C. Schick, an illustrated description of a visit to Petra by C. A. Hornstein, and a discussion of the Jewish measures of capacity by Col. C. M. Watson. In an interesting communication, the Rev. W. F. Birch endeavors to identify the Pisgah from which Moses viewed the Promised Land, and to reconcile the statements in Deuteronomy of what Moses saw with the prospect from the height which he describes.

The collections of Chantilly have now been for the space of three months in the full possession of the French Institute. It was well known that, besides the priceless art treasures of the château, there were most valuable books, letters, historical manuscripts and documents which occupied a considerable place in the collections and were of singular interest. One can judge something of their extent by the inventory lately published. The library and archives of Chantilly contain 1,453 manuscript volumes, 273 works printed on vellum, 600 great-folio collections of autograph correspondence, 1,660 portfolios filled with maps and papers relating to the history and administration of the domains of Montmorency and of Condé since the eleventh century, and 24,000 printed volumes.

The director of the zoölogical collection of the Natural History Museum of Berlin has begun a series of *Mittcilungen* with an account of the land and fresh-water molluscs of Seychelles in the collection of Dr. A. Brauer, by Ed. von Martens and Friedrich Wiegmann, illustrated by lithographic plates.

The acute racial differences at present prevailing in Austria-Hungary give a peculiar interest to the quarterly journal *Lud*, published by the Folk-Lore Society of Lemberg, in Galicia. The current number—the first of the fourth volume—contains, among other articles, a paper on the common law of the Lithuanian people and a collection of Polish tales and poems.

The Baron de St. Joseph's elaborate account of the annelids of the coast of France is concluded in the current number of the *Annales des Sciences Naturelles* (*Zoologie*). Nine new species are described, and the paper is illustrated by eleven plates from drawings by the author.

—'Red and Black' (New York: George H. Richmond & Son) is a translation by E. P. Robins of Stendhal's 'Le Rouge et le Noir.' To speak at any length of the book itself is as unnecessary now as to review Beckford's 'Vathek' or Hope's 'Anastasius.' It is of a Byronic romanticism; and although it carries as its sub-title "A Chronicle of the Nineteenth Century," it is really as remote as possible from the life of any century or of any planet that we know anything about. Still, it has survived; and Julien Sorel is, we suppose, one of the heroes of fiction whom it behooves the reader of books to know. 'Le Rouge et le Noir' is not tedious; it is, in fact, full of motion, and the reader of whom we have just spoken will have no burdensome task. If he does not read French, he can take the book in the present translation. This is readable enough, and is fairly faithful, with only some slight extenuations or exaggerations here and there of the author's meaning, though the English is rather bad at times. There is now and then, also, a quite unnecessary lapse into slang. "He was in a horrible state of funk," for instance, is hardly excusable as a rendering of "il avait peur." This is, to be sure, perhaps the worst slip of the sort, but there are others nearly as bad. Occasionally, too, a word is mistranslated: *lait caillé*, for example, is not buttermilk, but curds or bonnyclabber. Still, after all deductions are made, this translation may serve well enough the needs of any one who requires a translation. The two volumes are light in the hand, nicely printed, and bound appropriately in vermilion and black.

—The publication of Zola's 'Paris' is an incident in the literary world long since closed, since it occurred at the beginning of March, but it was the occasion of the disclosure of a piece of information which possesses a continuing interest. Sixty-three thousand copies had been ordered in France in advance of publication. Ten thousand of these were countermanded, probably on account of the famous trial, and yet sixty-eight thousand was the number dispatched the first day. Fifteen thousand copies more than usual had been ordered from foreign countries. This just about doubled the number of volumes usually sent abroad. A novel of Zola's, or of any of the half-dozen writers most in view in France, is distributed by publishers to the trade in proportions that rarely vary. One-fifth of the production remains in Paris: one-fifth is taken by the railway bookstalls; one-fifth only goes to the booksellers of the departments; and two-fifths go abroad. Russia absorbs the largest number of them; after her comes Germany, then England, and then Italy. These figures seem to indicate that provincial France is not doing much reading. It might be curious to inquire whether Frenchmen living in the country read less than the same class in other lands. There must be some good reason why the literary output of France runs so much below that of Germany or of England.

—About a year ago, M. Poletti, a professor at the lyceum of Bastia, delivered in the theatre of that city a lecture on the *vendetta* and *banditisme* in Corsica, appealing to the teachers on the island to use their influence in behalf of the suppression of those savage customs. This laudable first move attracted the attention of the French Minister of Public Instruction, and has led to the adoption of general measures to enlist the schools in the civilizing cause. From a recent number of the *Revue Pédagogique* we learn that formal instructions have been given to the teachers in Corsica to enlighten the pupils in the schools and in classes of adults on the subject; and M. Poletti is about to prepare a treatise to assist them in their efforts. The director of the normal school at Ajaccio, M. Fabre, has begun, in allocutions to the student-teachers, to explain the gravity of the question. In the popular mind the murderer frequently assumes the character of a hero; the bandits receive more sympathy and pity than their victims—recently, in a student's composition, they were spoken of as "examples of generosity and loyalty." Under these circumstances, M. Fabre's first, and perhaps most difficult, task is to enlighten the minds and consciences to the point of conceiving the *vendetta* to be an evil. Happily, his experience and his knowledge of the influence actually exerted in certain villages by brave and generous teachers have established in M. Fabre's own mind a firm belief in the practicability and ultimate effect of this new effort to uplift the Corsican character.

—In the 'Monographien zur Weltgeschichte' the editor, Prof. Heyck, and the publishers, Velhagen & Klasing of Leipzig, are trying to popularize history. To this end the publishers are putting the monographs into the unusual but not inconvenient form of thin quartos with flexible covers, are printing them handsomely on good paper with many illustrations, and are selling them at the remarkably low price of three or four marks each, according to their thickness. Of each monograph there is also a special limited edition on art paper and in leather covers, at twenty marks. The editor's part in the popularization consists in selecting themes of especial importance—"Höhepunkte der geschichtlichen Entwickelung"—and in treating them or having them treated in such a way as to make the monographs intelligible and interesting to readers who are not specialists. The choice of themes, both for the numbers that have already appeared and for those that are in preparation, is excellent. The range is a wide one: it extends from the Pharaohs to Bismarck. 'Bismarck' is by Prof. Heyck, and constitutes the fourth number. In this case it must be said that the publishers have done better than the editor. In his admiration of Bismarck, Heyck is sufficiently enthusiastic for even the German public; his account of the Prince's career is accurate; he has some new points of view and a couple of fresh anecdotes; but even a German cannot find the book easy to read nor the style attractive. The sentences are of the worst German variety, tortuous and obscure. The style is sometimes high-flown, sometimes trivial, occasionally slangy. The illustrations, however, are profuse and excellent. There are more than two hundred of them, and they really illustrate—not the text, to which they bear no local relation—but the subject. We have, for example, pictures of Bismarck at all ages; pictures of his family, of his associates, and of many of his more prominent contemporaries; pictures of houses in which he has lived and of statues that have been set up in his honor; and reproductions of historical paintings and comic cartoons in which he figures. There is also a complete family tree, that starts with Alderman Herbord of Stendal in the thirteenth century, and comes down to the Otto born last autumn.

—Macedonia has been for some years the theatre of a strange political propaganda carried on by Greece and the Balkan States by means of schools. A correspondent of the London *Times*, writing from that country, says that, while the Greek schools still outnumber those of all other nationalities combined, they are losing ground. The Bulgarians, on the other hand, are working quietly, surely, and successfully, every year showing a notable accession to their schools. Within the past two years the Servians

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have made a sudden advance altogether disproportionate to their previous progress. Even the turbulent Albanian chiefs, for the most part at feud with one another, have united in a demand for the establishment of schools in which their own language shall be taught—a request, however, persistently refused by the Porte. The Mussulman peasant alone remains uninfluenced by the presence of the schoolmaster, in a state of pristine ignorance. The results of these schools and gymnasia, upon which Bulgaria, Servia, Rumania, and Greece expend about one million dollars annually, are that "the Christian *raya* of the past—ignorant, helpless, submissive—is disappearing, and a young generation, confident and hopeful, is springing up, which looks for help and sympathy beyond the bounds of Turkey, and has learned the fatal secret of the decadence of the Ottoman power." The contrast between the two sections of the population, the Christian and the Mussulman, is daily growing wider, "and in a brief space of time the maintenance of Turkish rule in Macedonia will become impossible."

SMITH'S LIBERTY AND FREE-SOIL PARTIES.

The Liberty and Free-Soil Parties in the Northwest. By Theodore Clarke Smith, Ph.D., etc. [Harvard Historical Series, VI.] Longmans, Green & Co. 8vo, pp. 351.

Mr. Smith's book, the Toppan prize-essay of 1896, is a contribution to the political history of the country which must have permanent value. It is not a general history of the anti-slavery movement, but only a chapter in it, important and interesting as that chapter is. Taking it for just what it professes to be, it is a very thorough and excellent piece of work. It does not deal with national politics as debated in Congress, nor with the measures which became the rallying-points either of the aggressive slaveholders or of the friends of emancipation. It confines itself to the local phases of the contest in the States and Territories northwest of the Ohio River, and to the political organization of the anti-slavery forces there, beginning with the questioning of Whig and Democratic candidates and the support of those most favorable to freedom, and ending with the organization of the Republican party in 1854.

The limitations which the author has accepted must be kept in mind in reading the book and in judging the performance of his task. If we want to be informed as to the causes which led to the New York Barnburner movement of 1847, we must find them in the fuller study of the annexation of Texas and the war with Mexico. If we would fully understand the dwindling of local activity in anti-slavery politics in 1851, 1852, we must sound the depths of Clay's compromise of 1850, and feel the seductive influence of its claim to "finality." Mr. Smith touches upon such things only to make comprehensible the political action within the Western States themselves, assuming that his readers are familiar with the political history of the country upon the broader theatre.

It was, therefore, entirely within the author's plan that he should have little to say of the propagation of anti-slavery ideas by moral exhortation not directly connected with political action. He says, "to separate out the political from the moral movement is therefore possible," and that it is his aim to deal with the former only. The effect of such concentration of view is apt to be misleading, for the mass of material of the one sort so fills the mind and memory that a writer may assume another sort to be lacking only because he is not looking for it. Thus, Mr. Smith says: "In the Northwest there was, after 1840, very little knowledge of Garrison and his methods." The men are not all dead who remember the crowded meetings of Garrison's tour in the West of 1847, and the keen and hot controversy over his doctrines and methods, which never ceased from the beginning of his career until the clash of arms actually came. S. S. Foster and his wife, Frederick Douglass, and others were hardly less well known as lecturers and agitators west of the Alleghanies than in the East, to say nothing of able and active local disputants and journals.

Newspapers are valuable sources of history, but they are by no means all, or, in the march of opinion, even the chief. We must not forget that the newspaper cannot exist until it has a subscription-list large enough to pay the printer; and it is, therefore, quite as essentially the voice of opinion already formed as it is the organ of its propagation. The workings of the individual conscience, the brooding over a new idea of right which a lonely apostle of an unpopular faith has given to a little circle who have listened to him in an upper chamber, are not advertised in popular journals. The historian has to hark back from the outburst of popular convictions to the unseen and unheralded lessons of epoch-making truth. It is good logic to argue that the millions of voices that shouted for free soil in 1854 had back of them the millions of hearts that had somehow been taught to beat impatiently for the time when doubt as to the practicable road would no longer silence the shout of exultation and resolve when it was found. The number of them could not be counted in the poll-lists of votes for Birney or for Hale, nor yet in the membership of the anti-slavery societies. Hosts of them were scarcely conscious of their own conversion, and smothered the acknowledgment of the change in their own belief by quarrelling with those whom they called impracticable in their efforts to carry it out. It had been going on for a quarter of a century at least, yet the most diligent reader of newspaper files will find in them little or nothing of it. The age of miracles is past. The sagacious historian of to-day assumes not that some heavenly portent appeared as to Constantine and his host, but that he must delve till he discovers the natural causes which, with so little outward sign, had worked so wonderful effects. Only so can he teach us the true history of reform.

When we come, however, to the published evidences of progress, it would be hard for anybody to do better work within his chosen field than Mr. Smith has done. He has rescued from the dimness of half-oblivion many sturdy champions who did not live to see the triumph of their cause, or who had spent their strength in the earlier campaigns, and had to transfer to younger but not better soldiers the leadership in the final struggle. He has also given with great fulness the progress of opinion in the convictions and conduct of such leaders as Chase, Birney, Giddings, Wade, and others. We learn how they felt their way toward embodying their anti-slavery convictions in political formulas, and toward that political organization which was finally to supplant the Whig party to fight out the issue of the spread of slavery into the Territories.

In dealing with Mr. Chase, the author, without explicit judgment against him in the matter of his election to the Senate by a coalition with the Ohio Democrats, leaves the impression that he disapproves the transaction, and this impression is strengthened as we follow the history of Mr. Chase's course in the next two or three years of diplomatic effort to commit the Democracy of the West to the anti-slavery platform of the True Democracy (as he loved to call the party of freedom). Mr. Smith's tone is quite different from that he uses when describing later the election of Mr. Wade to the Senate by a similar coalition with the Whigs. We see so clearly now that the Whig party was foredoomed to dissolution, and that its opponent was becoming the national exponent of the theories and purposes of the ultra-South, that it requires no little effort to adopt the point of view of Chase and his friends when the Barnburner movement was defeating Cass for the Presidency, and the Ohio Democracy were resolving that slavery was an evil which must not be extended, but must be mitigated and finally eradicated.

To obtain the repeal of the "Black Laws" and to elect to the Senate so sturdy an anti-slavery man as Mr. Chase was a very great political triumph and a signal advance towards the party revolutions of 1856. Chase could not foresee that the followers of Van Buren would drop away when the excitement of the Presidential canvass of 1848 should be over, and it was good statesmanship in him to make as much as possible of the apparent committal of the Barnburners to a new departure. As Senator elected by their votes, he had the right to assume that he had a leadership among them, and to emphasize the principles of True Democracy to which he exhorted them to rally. In all this he did not withhold the strong doctrines of free soil, and never left it a moment doubtful that his coöperation with the Ohio Democracy would end whenever they were recreant to the anti-slavery platform they had accepted. In the Senate and in his popular addresses, his anti-slavery principles were advocated with consummate skill and cogency; and when he had thoroughly tested his allies and found them falling from grace and yielding to the discipline of the "hunker" organization, he exposed their inconsistency, denounced their lack of principle, and carried into the new Republican party a strong contingent of converted Democrats who made their mark in the political history of the next period. If he had possessed the gift of prophecy and had known the course party politics would take, it would still have been sagacious management to affect faith in the professions of his allies until their backsliding should be without semblance of excuse and they be shown up for the "doughfaces" they were.

Giddings and Wade had quite another rôle to play. As anti-slavery Whigs of the Western Reserve, they shared with their constituency the disgust which Greeley expressed in his "spitting upon the platform" of the national party, and had little need to defend themselves personally from the charge of inconsistency in supporting Taylor or Scott. They avowedly worked for the conversion of the party to the advanced anti-slavery doctrine which they earnestly pro-

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fessed, and, in their different surroundings, acted upon the same principle as Chase, in being careless of formal consistency, while thoroughly in earnest in the essential purpose of consolidating their party friends in vigorous opposition to slavery. They were both far behind Chase in making themselves independent of the old national party organizations, but their immediate environment was such that their delay was as fairly to be attributed to shrewd political wisdom in choice of the steps toward the final result as was Chase's diplomacy with the Democrats. Wade's sturdy combativeness was such, after he was in the Senate and committed to the fight, that it is curious to find Giddings writing to Sumner in 1851 of "his want of straightforward determination of purpose." They had been partners in the practice of the law and life-long friends, and the remark of Giddings speaks volumes as to the force of party ties and the hesitation practical politicians felt in believing that the time for reorganizing political parties had really come.

Chase's intellectual qualities were always of the calm and philosophic cast rather than those of the impassioned and vehement advocate. Indeed, he could not be called eloquent in the common meaning of the word. He was weighty, often even ponderous. His voice was not a clear and ringing one, but a little muffled, as if his tongue were overlarge for his mouth. But his reasoning was so good, his thoughts so strong, his sentences so well-framed and so clear, that men listened with satisfaction, though they were not stirred to enthusiasm. He was easily chief among the draughtsmen of platforms, happy in his choice of issues, strong in his way of putting them, and nobly elevated in the style of appeal to high motives. Through all the critical time of anti-slavery politics he was in demand for the formulation of the creeds, whether in the form of a single legislative resolution or in the elaboration of many-sided platforms like that of Buffalo in 1847.

Giddings was a much more impulsive man and a warmer and more sympathetic advocate. As large as Chase or larger, with his florid open countenance, his great shock of gray hair, his vehement tensity of feeling and vigorous expression, he roused a peculiar enthusiasm in his followers and an equal antagonism in his opponents. It was the common feeling that Chase should enunciate the principle and lay down the plan, and that Giddings should lead in its execution. In such a crisis as the excited meeting of May, 1859, at Cleveland, in view of the jail where the "Oberlin Rescuers" lay, many believed that, but for Chase's calm thoughtfulness and caution, Giddings and his Sons of Liberty would have stormed the prison and begun an insurrection against the Government, in defiance of the Fugitive Slave Law. Indeed, as Chase was Governor, his presence at the meeting was understood to be a check upon extreme words or actions.

Mr. Smith's book is a noteworthy digest of the printed sources of the anti-slavery history of the Northwest, viewed from the standpoint of political organization, and it is so well done that it is not probable there can be any call to repeat the task. It will be a permanent authority as to the period it treats. It were greatly to be wished, however, that he could have given it a literary handling that should better match the value of the material. The style is careless, and in places rough-hewn and even crabbed. The labor of marshalling his facts into annals of a great moral and political movement seems to have so taxed his strength that he has been content to throw his notes together, with a feeling that he had no time to consider the form and style of his work. It is perhaps more important than he thought when writing it, and more worthy of finish in the respects we have noted.

BUTLER OF WANTAGE.

Life and Letters of William John Butler, late Dean of Lincoln, and sometime Vicar of Wantage. Macmillan & Co. 1897.

Dean Butler's career was a striking example of what an earnest clergyman can accomplish by remaining long in one parish. No doubt he was peculiarly well fitted for his duties, yet he could hardly have attained his generally conceded reputation as the model parish priest of the Church of England, had he not been Vicar of Wantage nearly half his lifetime, until the charge of an ever-increasing work threatened to prove too much for his advancing years. Born in 1818, educated at Westminster School and Trinity College, Cambridge, he was ordained deacon in 1841, and priest the following year. In January, 1847, after serving as curate in small country parishes, he became Vicar of Wantage, a market town of over 3,000 people, near the Vale of White Horse, so well known to all readers of 'Tom Brown.' The living was in the gift of the Dean and Chapter of Windsor, and came to Butler through the good offices of his wife's uncle, Canon Canning (brother of Lord Stratford de Redcliffe), to whom Butler himself was also related. Wantage's claim to distinction was as the birthplace of Alfred the Great (849) and Bishop Butler (1692), and the coincidence of names—for there was no relationship with the latter's family—led Mr. Keble to say, "It is a good omen, *Butler* of *Wantage*," thus giving to the new vicar that distinctive name by which thenceforth he was often known.

When with a reading party in the lake country in 1838, Butler had borrowed the 'Christian Year' from a friend; and subsequent influences, as well as his own earnest and reverent cast of character, developed the fruits of this first acquaintance with Tractarian principles, especially after he came to know Mr. Keble himself. While Butler's strong common sense, aided by a keen sense of humor, made ritualism an impossibility for him, he was essentially a High Churchman, and, being a man of tireless energy as well, his advent to a parish long neglected by non-resident vicars meant a great change. His letters on first visiting Wantage show thorough dissatisfaction with what he found, as well as his abiding conviction that the spread of Dissent was mainly due to neglect of duty by the clergy of the Established Church.

"B— [the officiating clergyman]'s sermon was as dry as hay. Not a word of sense in it. I only wonder so many people can sit through such discourses. I was as fidgety as possible, and were I likely to undergo such things continually, I must join one of the sects with which Wantage is rife. Lengthy, too. . . .

"Then the horrid apathy and irreverence of the whole concern, the crowd of idlers, etc. [at a funeral], made me rather downhearted. The churchyard is in an abominable state. It ought at once to be remedied, so noisy and unclean, with long, rank grass all over it. Bury me at Wareside [the parish he was leaving]. Railroad will take me cheap."

Any one who in recent years has passed from the peaceful churchyard into Wantage Church, beautifully restored, and even (almost alone of all old churches in England) enlarged to receive the throng of worshippers, and who reads Butler's first descriptions, will begin to have some conception of the results of his thirty-four years' work.

Realizing that the religion of the peasantry, and of the farmers and shopkeepers too, was wholly confined to generalities, Butler's aim was to spiritualize these classes by definite teaching, such as would affect their daily lives. At the same time he was well aware of the intense popular feeling against High Church principles, and hence of the need of intimate acquaintance and sympathy with his people if he was to lead them as he wished. To this end he was indefatigable in visiting, and welcomed to his own study all who wished to consult him, whether gentle or simple. After he became Dean of Lincoln, some one compared the cathedral on Sundays to Clapham Junction, on account of the rapid succession of services, and it was much the same at Wantage, yet he did not let the new services interfere with those to which his people had been long accustomed, therein exhibiting a moderation which, if more general, would have prevented serious trouble in many parishes. Though in the end he completely won the hearts of his people, his path was at first far from smooth, and when, after five years, he proposed the restoration of the church and abolition of box-pews, the vestry (which included dissenters) voted down the project at a stormy meeting, although they were not asked to provide the funds. For a time the party of reaction seemed to prevail in the parish, and Butler was very unpopular, but in 1855 the restoration was begun, and finished two years later; the farmer who was the first to voice the opposition in 1852 himself giving £25 to the work.

When Butler came to Wantage, not over 50 children attended the parish schools, but in 1880 there were over 750, all in new, well-appointed buildings. He visited the schools daily, usually taking the opening prayers himself, besides sharing in the instruction of the pupil-teachers. His chief educational work was, however, strictly religious, his system being to group the communicants into classes, according to age and sex, and to teach them regularly himself. He also concerned himself with all matters affecting the public welfare, such as water supply, drainage (of which Wantage was greatly in need), street-lighting, the housing of the poor, and beneficial and savings societies; but he always refused to serve as a magistrate, holding the duties of that office to be incompatible with those of a clergyman. As regimental chaplain of the Berks Volunteers, he annually went into camp, holding daily open-air services, and taking a keen interest in drill and rifle-practice. With such a vicar, Wantage became known as a training-school for curates, among whom was Canon Liddon; and though afterwards one or two of the ex-curates seem to have shown more zeal than discretion, it is significant that none of them ever abandoned the Church of England.

In 1848 Butler founded a sisterhood, the second in England, for educational and charitable work—a venture which narrowly

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escaped failure in its first years, through the secession to Rome of two of the four members. Under his care and guidance, however, the community took root again, ultimately establishing several branches in other parts of England and in India, so that to-day the Wantage sisters are widely known in their special lines of work.

In 1866 Butler seemed about to enter a wider sphere, being elected Bishop of Natal to succeed the deposed Colenso. He did not shrink from the sacrifice demanded by such a call, yet, realizing the disturbed state of the diocese, he left the decision absolutely with the Archbishop of Canterbury (Longley) and his own bishop (Wilberforce); and after a year of suspense the former advised against acceptance, on the ground that it would be better to have a man of less pronounced High Church views. Whatever may have been thought of the decision in some quarters, it was at all events heartily welcomed by the people of Wantage, who had no wish to part with their vicar for the benefit of South Africa.

Butler's one annual relaxation was a trip to the Continent, where, unlike the typical British tourist, he always interested himself in the people of the country. One year he made a special study of French charitable institutions, and, being thus brought into contact with many of the clergy, he was much amused at their efforts to convert him. When assured of the logic of the Roman position, he would parry with "L'esprit anglais est très inconséquent." In 1870 he spent some time with the Red Cross Society about Sedan and Saarbrücken, visiting the wounded French prisoners and distributing supplies. At the close of 1880 he was made a Canon of Worcester, and in 1885 Dean of Lincoln, both appointments coming from Mr. Gladstone, of whom, however, he was not a follower. He had strong convictions as to the practical usefulness of cathedral institutions at the present day, holding that although at one time they did little more than maintain the standard of beauty and dignity in worship, that day was passed. His influence on the services in both cathedrals was very marked, especially at Lincoln, where there was much room for improvement, and he certainly earned the gratitude of all who have felt the inspiring effect of the Sunday evening service instituted by him, in the nave of that noble minster. He was not a great preacher, being, for one thing, unable thoroughly to control his voice, but his addresses always carried the weight that comes from sincerity and definiteness. When a Lincoln non-conformist was asked whom he preferred to hear in the cathedral, he said, "The dean, because he *means business*."

Both at Worcester and at Lincoln, Butler showed the same broad public spirit as at Wantage. In the former he established a school for the cathedral choristers, and took the leading part in founding a high school for girls, while at Lincoln the School of Science and Art and the Free Library owe much to his support. In spite of constant work his active frame retained much of its strength to the last, and at seventy-five he could walk twenty miles in a day and hold service afterwards. He died on January 14, 1894, after a short illness, Mrs. Butler, who had been attacked by paralysis three months before, surviving him just one week.

THE CORRESPONDENCE OF CICERO.

The Correspondence of M. Tullius Cicero. By R. Y. Tyrrell and L. C. Purser. Vol. V. Longmans, Green & Co. 1897.

The appearance of a new volume of this important work is of itself sufficient cause for rejoicing; the announcement that the final volume of the commentary is partly in print and may be expected within the present year is extremely pleasant reading; but best of all is the modest promise of a complete translation, "with a historical running comment somewhat after the model of Carlyle's 'Letters of Cromwell.'" It should be mentioned that the Index to the Correspondence is to occupy an additional (seventh) volume; this statement conveys assurance of an approach to satisfactory fulness.

The reference to the prospective translation is perhaps not so modest after all, for it follows a severe, albeit verbally kind and telling criticism of an obtrusive characteristic of Mr. Jeans's rendering of the letters of Mr. Watson's selection. These strictures, while in the main deserved, are hardly in good taste in their connection with the announcement of the new translation, and indeed seem to us to put Mr. Jeans in a false position. The misrepresentation is no doubt unintentional, but all the more mischievous for its very unconsciousness. In the introduction to his first volume, Prof. Tyrrell noticed the possibility of the occasional happy rendering of a Greek word or phrase of the letters by an equivalent French word or phrase familiar to English readers. He now charges that his "aim has been slightly misconceived"; that "some recent translators, especially the Rev. G. E. Jeans, have shown a flattering appreciation of our little remark by always rendering Greek expressions in French." Now Prof. Tyrrell made his feeling on this subject perfectly clear by his original utterance, and Mr. Jeans did not misunderstand him, or show a particularly "flattering appreciation" of his "little remark." On the contrary, he took pains to state explicitly in his preface that he had arrived independently at the same conclusions with Prof. Tyrrell in respect to the use of Greek words in the Letters, and ventured to maintain a view of his own with regard to the translation of a large class of these words, preferring the use of French to Prof. Tyrrell's *argot*. So, too, he defended his anachronisms in the use of quotations from the later Latin poets in rendering Cicero's quotations from the Greek poets. Most of us have felt with Prof. Tyrrell that this was misleading and unscholarly, as we have set his slang above Mr. Jeans's French, and laughed with him at *sel attique* and the like.

The correspondence included in the present instalment is confined within narrow limits of time, from March, 45 B. C., to September, 44 B. C. Some of the most important of Cicero's letters, however, were written during this period, a period that saw the final loss of all domestic hope in the death of his beloved daughter, and the glimmer of a renewal of political hope in the death of Cæsar. But, if important, they are not altogether pleasant reading. The letters of condolence on the death of Tullia, which themselves contain much that, somehow or other, does not ring true to our ears, are followed by daily notes to Atticus on the subject of the monument to her memory and the purchase of a site for it, and follow another series of notes on the final financial settlement with his divorced wife. One wonders how long a man of business of the present would patiently reply to the same question day after day, and day after day, even from a friend, receive the same instructions. Indeed, Cicero's letters show that Atticus did not always come quite up to his expectations in this regard. To the letters of the time of mourning succeed those that deal with the death of Cæsar and the uncertain future of the rescued Republic. In these, too, there is much that saddens the reader in the despair into which Cicero soon falls and the shadow of impending doom. Had Cicero only been self-reliant, confident, optimistic, what a difference it would have made in our regard for him!

The sections of the Introduction treat of "Cicero's Case against Cæsar," and the lives of Vatinius and of Cicero's son, with the inevitable critical discussion and an addendum to the commentary on *Fam.* 4, 5, 4, maintaining the sincerity of Cicero's belief in the immortality of the soul. The argument on the latter point is far from conclusive, and we greatly fear that a comparison of some of Cicero's words on the subject, even in his letters of condolence and replies to such letters, would scarcely show a greater faith or higher trust than the letter of Sulpicius.

The first section is republished from the *Quarterly Review*, and is at most points a complete reply to Froude's misrepresentations. There is, however, the enthusiastic overstatement of the case to which the introductory articles of the earlier volumes have accustomed us. The accounts of the vulgar and repulsive, but good-natured, Vatinius, and of Cicero's not altogether worthless son, are unusually lively and interesting. The critical question chosen for discussion in this volume of the work is that of the value of the *codex Mediceus* in establishing the text of the *Epistulæ ad Atticum*. The opposite views of Schmidt and Lehmann are briefly stated, and adherence is expressed to the belief of the latter that "a large class of MSS. exists which is independent of M."

While the style of the senior editor of the 'Correspondence of Cicero,' with its colloquialisms and witticisms, and indeed almost perfection of lightness and vivacity, joined as it is with sane and inspiring scholarship, makes him the ideal interpreter of comedy and of familiar epistles, it is sometimes entirely and absurdly unsuitable to his theme and thought. The volume we are considering opens with what seems to us an inexcusable flippancy. We are told of a schoolboy who described Cæsar as "a gentleman and a Christian." This is delicious; but our essayist goes on to comment on the moderation of the description as proof that the schoolboy had not read Froude. Had he, he would probably have classed his hero with the Founder of Christianity. Exuberances and Latinisms abound. Thomas Hardy and 'Jude the Obscure' may be fittingly quoted in the *Quarterly Review*, but they seem sadly incongruous in an edition of Cicero. The derivation of the name of Brasenose College, however instructive (p. 39), also seems extraneous.

In 'Cicero in his Letters' Prof. Tyrrell made public confession of his failure as a corrector of proof, and each successive volume of his more ambitious work serves further to confirm our acquiescence in this self-judgment. The last volume has the usual

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list of *Corrigenda*, but it scarcely makes an appreciable diminution in the total of mistakes. We notice only a few: "to the command [of] a squadron" (p. lxii); "for his noble nature and had [his?] hatred of tyrants" (p. lxii); *Ciceronis* for *Ciceroni* in the greeting of Letter DLV; omission of the greeting of Letter DLVI, this letter having been first printed in the 'Cicero in his Letters,' in which the greetings are for some mysterious reason almost altogether omitted; a transposition of notes on p. 36; mistakes in syllabification on pp. 24 and 45; "March" for "May" on p. 59; μή for μὴ (p. ix). Such minor typographical slips, with carelessness in the use of italics and of punctuation, are to be found on nearly every page.

Is it not going too far to say the younger Cicero's "common nature" was "transmitted to him in all probability from Terentia"? But our editor cannot ackowledge the possibility of any flaw in the husband's character as a factor in the estrangement. Did Cicero in his letters to his friends labor "to put his case at the worst, and thus make sure that their judgments should not err on the side of leniency"? It would be difficult for any mortal to do this steadily year after year, and of all men most difficult for Cicero. It is not often that elementary matters are given room in the commentary, but we are told in one place that L. Paullus "defeated Perseus at Pydna"; and in another, examples are cited for *quamquam* introducing an independent clause.

The imagination must be allowed some part in any attempt to explain many allusions in these letters to the exact meaning of which we have no key, but we rarely find in the present edition the refinement of hypothesis to which Continental scholars are prone. The Dublin editors are least sure in some of their discussions of textual matters, but in this respect there is much improvement over the earlier volumes. The most unsatisfactory of all the "new readings" given in the new volume is perhaps the retention of the MS. *aritia* in *Att.* 14, 19, 1, on the ground that Cicero is repeating a careless mistake in the spelling of *avaritia* of the letter to which he is replying. Of the several emendations which show a decided departure from tradition, none commends itself to us as especially happy. On the other hand, the return to the MS. reading is usually cogently sustained. Moreover, the protest against the tendency of critical scholars to make all of Cicero's correspondents write as elegant Latin as Cicero himself is sane and salutary. When all is said, the work of Prof. Tyrrell and Mr. Purser must be acknowledged to be a most sympathetic and satisfactory interpretation of this valuable portion of Roman literature, a decided addition to the apparatus of the classical scholar, and a lasting monument to the learning that distinguishes the venerable Dublin college.

Montaigne and Shakspere. By J. M. Robertson. London: The University Press. 1897. 8vo, pp. 169.

This work is the enlargement of a study on "Hamlet" which was printed twelve years ago, and contains much that is of interest to the student of Montaigne and the student of Shakspere. Its purpose is to present evidence that Montaigne distinctly influenced Shakspere; that in the plays—more especially in "Hamlet"—written after the publication of Florio's translation of the 'Essays,' in 1603, there are proofs that Montaigne's thought became Shakspere's thought. It is much to be wished that others would carry on the investigations Mr. Robertson has begun; he is really the first reaper in this field, though its possible harvest has long been pointed out.

To what extent those thoughts which are found alike in the Essays of Montaigne and in Shakspere's plays have passed from one to the other, is an insoluble question, since the thoughts of the wise have too close correspondence to let it be said with confidence, in any special instance, "This was derived from that"; yet, on the other hand, it is generally unquestionable that strong similarities in the expression of thoughts indicate communication of ideas—in one word, borrowings. These direct and unacknowledged "borrowings" from Montaigne are traceable here, there, and everywhere in English literature. They must have been abundant by 1605, since in that year Ben Jonson (in his "Volpone"), writing of Guarini, said:

> "All our English writers.
> I mean such as are happy in the Italian,
> Will deign to steal out of this author mainly
> Almost as much as from Montaignie."

These stealings that Jonson discerned in his contemporaries have not yet been pointed out. Mr. Robertson is inclined to believe that Jonson had in mind similarities of thought and phrase to be found in "Hamlet" and in "Measure for Measure," the one published, the other produced, in the previous year (1604).

This may be; but it also may be that he had in mind similarities of thought and phrase to be found in the writings of Bacon. In Bacon's very first Essay (and it is to be observed that this very title "Essay" is stolen from Montaigne, who first used the word in this sense)—in Bacon's first Essay he quotes openly from Montaigne: "Mountaigny saith prettily . . ."; and in the next Essay there are four singularly parallel passages. Such recur again and again in his Essays, and not less frequently in his other writings, especially, perhaps, in the 'Advancement of Learning.' In 1867 the late Edward FitzGerald wrote to Mr. Aldis Wright:

> "When Robert Greome was with me a month ago, I was speaking to him of having found some Bacon in Montaigne; and R. G. told me that you had observed the same, and were indeed collecting some instances; I think quotations from Seneca, so employed as to prove that Bacon had them from the Frenchman. . . . I had not noticed this Seneca coincidence; but I had observed a few passages of Montaigne's own, which seemed to me to have got into Bacon's Essays."

He then quotes a passage from Montaigne's Essay, 'De la Vanité,' and adds:

> "In the same essay is a piece of 'King Lear,' perhaps [and he quotes again]. One doesn't talk of such things as plagiarisms, of course; as if Bacon and Shakspere couldn't have said much better things themselves; only for the pleasure of tracing where they read, and what they were struck by."

These things are indeed no "plagiarisms." In the passage in "King Lear" referred to by FitzGerald, Shakspere takes the philosophic thought of Montaigne and touches it into passion and poetry by the emotion he breathes into it. In only one instance he actually "plagiarizes" from Florio's translation in the same manner that he so frequently did from North's Plutarch and Holinshed's 'Chronicle,' simply versifying the prose. John Sterling, writing in 1838, put the case as regards parallel passages judiciously in saying: "It would doubtless be easy to trace many apparent transferences from the Frenchman into the Englishman's works, as both were keen and many-sided observers in the same age and neighboring countries." It is not perhaps so very easy (in one sense) to trace these apparent (or real) transferences, since it demands very considerable familiarity with all Shakspere's plays and all Montaigne's Essays, and a rather unusual power of memory. At any rate, it has never till now, by Mr. Robertson, been attempted.

It began to be suggested in France about the middle of this century, but nothing has been done about it there. In Germany, twenty years ago, Dr. Elze remarked that Shakspere's obligations to Montaigne had not been adequately recognized, and Mr. John W. Hales, in his excellent notes on Shakspere, commenting on this remark, adds: "We think that there are many more indications of direct contact than have yet been collected; but we cannot now stay to particularize." No one has "stayed to particularize" before Mr. Robertson—if, as may be assumed, there is no occasion to mention, in any serious study of the question, the book of Mr. Jacob Feis, published some years ago, 'Shakspere and Montaigne,' which is based on the fantastic notion that in the character of *Hamlet* Shakspere had had the character of Montaigne in mind.

Mr. Robertson notes, besides the passage in the "Tempest," three correspondences of phrase already observed, as he says, by others, which he thinks "prove reminiscence beyond possibility of dispute." To these he adds ten "parallels" which seem to him "striking correspondences" and "inevitably to suggest a relation"; and these again are followed by some thirteen "parallelisms of thought of a less direct kind." It shows how much in this matter hinges on personal impressions that the present writer finds it impossible to perceive that in two or three consecutive pages of Montaigne's 'Apology of Raimond Sebonde' "we find, poetry apart, nearly every notion that enters into *Claudio's* speech" (in "Measure for Measure," III. 1); and would equally question (as of any importance) another parallelism suggested by FitzGerald as occurring in "Othello"; while, on the other hand, there are some half-dozen parallels, in "Hamlet" and in the speech of *Henry V.* before Agincourt (IV. 1), not as yet even referred to, which seem to the present writer to stare one in the face in this connection.

If we turn from Shakspere to Ben Jonson again, we may suspect that he himself stole from "Montaignie." One of his most beautiful odes is based on one of Seneca's Letters; this Letter must have been also in Montaigne's mind when writing the nineteenth Essay of the first book; and it would seem as if Jonson must have had floating reminiscences of Montaigne's reminiscences, for two of his lines recall a sentence in the Essay, which is Seneca's thought phrased by Montaigne in a manner hardly likely to have been recreated spontaneously by Jonson. In Jonson's case, again, "it would," in Sterling's words, "doubtless be easy to trace many apparent transferences," all the more that Jonson was a personal friend of Florio,

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and must have been interested in his translation.

Passing from Jonson to Jeremy Taylor, we find the great divine calmly "conveying" a page of Montaigne into his 'Holy Dying' without the slightest acknowledgment—the beautiful page that closes the Essay just referred to. But our space shortens, and we must skip hastily from one famous name to another. Sir Kenelm Digby made "his" one of the most beautiful sentences of the Essay on Friendship, and paraphrased a page of it. Locke's views of education, it is universally recognized, were to a very remarkable degree the same as those of Montaigne, whether derived from him or not; and in page after page of Locke's 'Treatise on Education' there is sentence after sentence which is the very echo of Montaigne's words. It would be most interesting to see the Treatise printed as notes to Montaigne. As Mr. Robertson remarks, in regard to Shakspere: "The influence is of that high sort in which he who takes becomes cothinker with him who gives."

Passing over one or two generations, in each of which, however, is to be found more than one cothinker with Montaigne, we lay our hand on the shoulder of Sterne and ask, "Where did you get all that page in 'Tristram Shandy' about your Dr. Howenas's notes?" "From Montaigne," he answers very alertly, but a little sorry to be found out—"from Montaigne. Book first, chapter twenty-five." And on all sides, roused by his confession, we hear "From Montaigne! from Montaigne! book first! book third! book second! chapter this, chapter that, and the other!" And it is no matter for surprise if, as FitzGerald would say, we "find some Shakspere in Montaigne."

Charles Dickens: A Critical Study. By George Gissing. Dodd, Mead & Co. 1898.

In the matter of Dickens, it becomes more obvious, every decade, that the whole reading world lies in heresy. The youth of to-day reads Kipling and Stevenson, and leaves a quoting knowledge of "Boz" to the elder generation. This seems, at first sight, to mean failure for one who measured his success by the applause of the public; one to whom the attitude of the modern "realist," whose motto is Cyrano de Bergerac's *Déplaire est mon plaisir*, would have seemed absolutely mysterious. A novelist who writes with a purpose, be it theological or political or social, limits his immortality by the inevitable changes of fashion. Less than a generation passes, and the heterodoxy that was meant to move us to pity and terror assumes the flavor of toast and water. For modern readers of Dickens, paradox has become platitude; old abuses have vanished with the Fleet and the Marshalsea; they are confronted with abuses of a new pattern. Yet, since the novels of Dickens did undeniably contribute to the social revolution which has produced a change of taste, he at least could not regard their neglect as an indication of failure. It is, after all, a neglect which he shares with those far greater artists Fielding and Swift. Who reads Swift's 'Polite Conversations' nowadays? Only the professional critic. And the day is fast approaching when only he will read that great Cockney Epic, Carlyle's "lowest trash," the 'Pickwick Papers.'

We fear that a three-hundred page study of him who was once the darling of the English people is calculated to strike terror even into the lone, lorn Dickensite. To unskilled, scattered criticism of Dickens the world has long since turned a resolutely deaf ear. The English suburb that still mistakes the absurd and impossible comparison of Dickens and Thackeray for literary discussion must be truly remote. But even the heretics whom he would fain persuade will give Mr. Gissing a respectful hearing. The incursion of a novelist into criticism is always interesting and has usually proved disappointing. In the present case, two facts make Mr. Gissing's essay noteworthy. Though his stern realism is unrelieved by humor, he has dealt in his novels with much the same aspects of life that appealed to Dickens; and he now reveals himself in the character of one of those survivals on whom Dickens exercises the old glamour. When Mr. Gissing criticises, as he does unsparingly, it is with the air of one who "lifts up his hands against my father Parmenides." When, on the other hand, he praises, as he does with almost tearful enthusiasm, he disarms the reader by his readiness to concede that, viewed as a literary artist, Dickens failed lamentably when he did fail. Mr. Gissing does not, like Mr. Henley, attempt to defend the plots, and, for a devout Dickensite, he is severe in his criticism of the tragic personages of the novels:

"The popular voice pleads for Sidney Carton; yes, he is well presented—but so easy to forget. Think, on the other hand, of the long list of women meant to be tragic who, one and all, must be judged failures. Edith Dombey, with her silent wrath and ludicrous behavior; . . . Rosa Dartle, at first a promising suggestion, but falling away into exaggerations of lime-light frenzy; Lady Dedlock and her maid Hortense—which is the more obvious waxwork?" (p. 122).

We know that Jeffrey, that stern critic, shed floods of tears over "the dying of that sweet Paul Dombey." Mr. Gissing, too, has an inexplicable weakness for the Dickens death-bed, and could weep with Jeffrey over Little Nell and her metrical last words: "When I die | put me near something that has loved the light | and had the sky above it always." This terrible metrical prose into which Dickens, like Kingsley, would drop instinctively when he was moved by strong emotion, Mr. Gissing rightly regards as the greatest of his faults of style.

The discussion of Dickens as an early Victorian "realist" is interesting. Realistic he could be, but he almost always avoided the remorseless realism of the moderns. He himself tells us that his Cheap Jack is "the real thing, of course refined and humored." It is curious to find Gérard de Nerval, after reading a translation of Dickens, congratulating the English nation on its power to read and write "chapitres d'observation dénués de tout alliage d'invention romanesque. . . . L'intelligence réaliste de nos voisins se contente du vrai absolu." Surely there is little enough of the *vrai absolu* in Dickens. Did Nerval think that London pickpockets and monthly nurses talked the comparatively refined lingo of the Artful Dodger and Sairey Gamp? It is true that Dickens, like Gautier, was a man for whom the visible world existed, but we think that Mr. Gissing goes too far when he says that "not one page of Flaubert gives proof of sight and grasp equal to that evinced in a thousand of Dickens" (p. 246). By the way, for what section of the English public did Mr. Gissing write this essay, in which he apologizes for "assuming familiarity with the principal works of Balzac, Victor Hugo, Dostoieffsky, Daudet" (p. 284), and explains that Flaubert is a French novelist (p. 246)?

Mr. Gissing is a clever and interesting advocate. But he strikes the critical note so often, and so entirely to our mind, that it is with something of a shock that we confront this *volte-face* at the conclusion: "In speaking of Dickens's triumphs as an author, I have felt that the most fervent praise could not err by excess; every time I open his books, as the years go on, it is with ever more of wonder, delight, admiration, and love." After all, we are left with the uncomfortable doubt whether, when he reads Dickens, Mr. Gissing does not confuse the intimations of his heart and head.

Bouvier's Law Dictionary. By John Bouvier. A new edition, thoroughly revised and brought up to date by Francis Rawle. Vol. I. The Boston Book Co. 1897.

The first edition of this Law Dictionary was published in 1839; in sixty years the work has passed through sixteen editions, a striking proof of its popularity and value. Meantime, like all law-books which do not speedily die, it has grown. The first volume of the second edition, which was brought out in 1843, contained some 740 small pages; the first volume of the present revision contains 1,125 large ones. In obedience to another law of legal evolution, "it has been the editor's aim to make the work a complete dictionary of the law, and also to develop still more fully its encyclopædic side," and, at the same time, by rearranging titles and by cross references, to "unify and harmonize the whole." He has treated fully the most important topics of the law, especially those in which the law has shown marked development in the last fifteen years. The new ones alone number several hundred, and "the recent investigations in the early history of the English law and its relation to the Roman law have been used by the editor in the various titles which relate thereto." "A large part of the work has been rewritten, and every title has been carefully revised and corrected."

To characterize an edition of this sort in a few words is very difficult, and we shall not make the endeavor. In actual use we have found the revision convenient for a purpose to which the original Bouvier was not so well adapted—that of putting a lawyer on the scent of recently developed doctrines and collections of authorities. In modern practice this is the function of a legal encyclopædia, and in this respect many of the titles will be found valuable—for instance, to mention only half-a-dozen obvious ones, Causa Proxima, Conflict of Laws, Foreign Judgment, Fixtures, Ejectment, Executive Power, Eminent Domain. On the other hand, the learning and accuracy of research demanded by a legal lexicon are not always conspicuously present in this edition. Under Fiction we miss all allusion to fictions in ejectment; *a consiliis* is translated "a counsellor"; *Legal Ethics* consists of two or three long extracts from essays on the subject, and the titles of a number of works and articles; *Deduction for new* is described without any explicit statement that it is an arbitrary rule of maritime insurance; the Declaration of Paris is given as made by the "leading Powers of Europe," without

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any list of the signatories, or reference to the fact that the United States declined to sign; under *Contraband of War* there is no explanation of how contraband articles are condemned or forfeited. *Contents unknown* is said to be a phrase used in a bill of lading, "denoting that the goods are shipped in apparently good condition." A case decided by the Supreme Court is referred to as authority, but what the court said was, as may be imagined, not just this. Under *Arm of the Sea* there is no reference to the "three-mile rule." Under *Hook*, the Indiana Supreme Court is referred to as having decided that the verb "to hook" *may not* mean "to steal"—surely an unnecessary piece of information. If the fact were otherwise, strange consequences would follow. It is news to us that "greenback" applies to "all United States Treasury notes"; the editor has been misled, however, into this statement by the Supreme Court of Indiana (Hickey vs. State, 23 Ind., 21, miscited here as p. 121), which really decided only that "greenbacks" must mean *some* sort of Treasury note.

These instances, taken at random, have convinced us that the highest degree of accuracy has not been attempted. We are not disposed, however, to quarrel with the result, so good in many respects. The editor has certainly given Bouvier a new lease of life. He was the father of the hand-books of American law, dictionaries, encyclopædias, and all, by which we are surrounded and sometimes overwhelmed. Amid them he holds his own, through the inherent excellence of his arrangement, system, and execution. As we go for the law to Kent, Story, Marshall, or Greenleaf, so we still go for our "Termes de la Ley" to Bouvier.

The Durket Sperret. By Sarah Barnwell Elliot. Henry Holt & Co.

The Charmer: A Seaside Comedy. By Shan F. Bullock. London: James Bowden; New York: M. F. Mansfield.

King Circumstance. By Edwin Pugh. Henry Holt & Co.

From the rather vague background of mountain scenery, "Covites," and "Versity people," in 'The Durket Sperret,' two figures stand out, vigorously drawn. "Strong, simple, silent," Hannah Warren moves before us, a homespun heroine, in whose possibility one is glad to believe. She is made to pass through an improbable experience, but she herself is never improbable. The other genuine bit of life, termagant old Grandmother Warren, adds such vivacity to the page that one is grateful to the indulgent Providence which averts until the last chapter her third and fatal fit. The "Durket Sperret," rending and tearing her like a demoniacal possession, is the cause of this final catastrophe—a warning to all cherishers of undue family pride. The rich resource of Mrs. Warren's vituperation is delightfully displayed, at Dave Durket's "buryin'," in the downing of that Minervy who looked as "biggity as a settin' hen."

The author writes of her mountaineers with discrimination born of intimate knowledge. Too often they are treated very much in the spirit of the song, "All 'coons look alike to me," without regard to the social gulfs that may yawn between dwellers in a Cumberland cove. Here and there in the book one wishes for words more fitly chosen to accord with the simplicity of the theme. The description of the Warren homestead, with its "lobby" and "piazzas," gives no clear vision of the two-pens-and-a-passage style of architecture invariable in the Southern mountains. Nor do mottoes from Browning and Omar Khayyám seem the proper preluding for the rustic melodies which follow.

Irish story-writers have perhaps this advantage in the great literary handicap, that they are able, solemnly and with an appearance of good faith, to impose a more incoherent farrago than would be accepted from any other quarter. In 'The Charmer' a young English artist and his bride, evidently unmindful of the trouble which overtook Abraham for a similar deception, pass themselves off as brother and sister during their stay at an Irish coast village. This attempt, unusual enough among "honeymooners," is made in order to protect themselves from the curious attentions of the villagers. The situation, skilfully treated, might have provided some amusing scenes. But the author, innocent of dramatic rule or instinct, commits the blunder of leaving audience as well as actors in the dark. Not until the last chapter is the gentle reader himself informed of the real relationship between the twain. He has been alone with them under the shining stars and by the sounding sea when, without a villager in sight, the bridal couple might not unnaturally have exchanged a caress or dropped a compromising word, but nothing of the sort has ever happened. In consequence of all this the author, who knoweth the end from the beginning, is the only one in a position to derive amusement from the spectacle of country bumpkins prostrating themselves before Kate, the "Charmer," while the artist sketches on a distant rock. The racy bits of brogue which abound are manifestly the author's justification, though they scarcely atone for the absurdities of the book.

The many different types of short story contained in the volume of 'King Circumstance' give one the impression of an author who has not yet found his *métier*. He ranges from the old-fashioned romance, skeletonized, to be sure, of highwayman and outlaw, to the most modern afternoon-tea episode. With here and there some display of cleverness, particularly in the management of dialogue, there is in all a depressing artificiality. One is never convinced that these things are so. Moreover, this literary birth seems indeed to have been but a sleep and a forgetting, and the author trails cloudy recollections which bewilder one until the resemblances are fairly established. John Oliver Hobbes is most frequently suggested, but, throughout, the reader's mood is one of tender reminiscence until in "The Anterior Time" he becomes wearifully conscious that Tom Sawyer is not yet an abandoned mine for juvenilia. Still, the author's realism is all his own. Not even in life would one undertake to discover the prototype of the "emancipated bar-maid," "brought up in the fetid atmosphere of a public-house," "an infusion of beer in her mother's milk," who could say to her betrayer: "I was delicately nurtured; this enforced niggardliness is killing me." Beer had not at any rate made thick the tongue that could utter so unwieldy a word. The lurid imaginings of the "Martyrdom of the Mouse" are perhaps the best indications of the author's power that the book affords.

Principles of Political Economy. By J. Shield Nicholson. Vol. II., Book III. The Macmillan Co. 1897.

The segment of Political Economy here treated is Exchange in the largest sense. It includes not only the subjects of exchange-value, price, demand and supply, cost of production, foreign trade, and the foreign exchanges, but also the general theory of money, credit, and banking, with chapters on the historical development of banks, the rate of interest and of discount, and the chartered trading companies. The scheme is perhaps too comprehensive to be worked out with scientific completeness; at least, some parts of it are much better done than others. The digression on the history of Scottish banking, for instance, we should regard as distinctly inferior to that given by Adam Smith in the 'Wealth of Nations,' although it furnishes a few later particulars. Bimetallism is disposed of in fifteen pages, most of which are taken up with a presentation of the difficulties of bringing it about, leaving scant room for defending the author's view that it is desirable. There are other chapters which, although well written, are too superficial; the author is so sure of his own position that he does not quite appreciate the opposing arguments.

On the other hand, the discussion of value and price, with which this volume opens, is thorough, and takes account of the most recent speculations and theories. Here we find some much-needed cautions forcibly stated. The doctrine of final or marginal utility has been pressed altogether too far. It is fascinating to economists of a mathematical turn of mind; and, in place of the assumption of likeness among phenomena, which alone makes classification, and thus science, possible, we have had such profound analyses of these phenomena as to make it hopeless, for practical purposes, to attempt to classify them. As illustrating Prof. Nicholson's clearness of view, we quote a part of his comment on some modern attempts to identify value and utility:

"Utility and exchange-value are essentially different. Perhaps the best way to bring out clearly the contrast is to refer to actual records of prices, such as are given in the works of Tooke, Newmarch, and Rogers. By reference to these records we can determine the relative exchange-values of a large number of important commodities (including labor of various kinds) over several centuries. We can obtain from the records the precise rates of exchange, but as regards the feelings of buyers and sellers, or the utilities and disutilities acquired or endured through the exchanges, the records are silent. We can discover the actual rents of lands and houses, but there are no records of so-called consumers' rents. . . . We may say that within certain narrow limits every purchaser pays the same price at the same time in the same market, but we can say nothing of the corresponding utilities to the various purchasers except that—such is the variableness of circumstances and human nature—they are probably very different in different cases. The great banker and the small investor pay the same price for their marginal purchases of consols, but their feelings on the matter cannot be expressed in terms of money. . . . The money measures of marginal utilities have never been set down except in hypotheses."

The most interesting part of the book, to readers of the present day, will be that which relates to monetary problems, and here Prof. Nicholson's analysis is very elaborate. In general, we may say that he brings economic discussion down to the present date, and makes clear to the reader what the present issues are. Under these

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circumstances, it could hardly be possible that many of his conclusions should not fail to command immediate assent. This, however, is no reflection on Prof. Nicholson's reasoning, which is fair, careful, and well informed. His book is not above the head of any intelligent reader, but it is of course of especial interest to economists, who know already that what its author has to say is worth hearing.

The General Manager's Story. By Herbert E. Hamblen. Macmillan. 1898.

It is a long reach from the deep-water sailorman to the railroad hand. Mr. Hamblen, however, has accomplished the transition with an ease that betrays that he is equally at home on the deck of a ship and the footboard of a locomotive. In his first book, 'On Many Seas,' he showed his competence to treat of the life of a sailor; in his second, the one under notice, there is no reason to doubt equal familiarity with his subject, as it is understood that he is now a steam-engineer, a calling he has adopted since his retirement from the sea. In his first book he delineated the hardships and dangers incidental to the vocation of the mariner; in his last, 'The General Manager's Story,' he portrays with the same power the perils that encompass the career of the railroad man. In both he dwells with special fondness on the bodily mutilations and violent deaths that appear to be ordinary incidents in either occupation. In most tales in which commonplace *argot* or speech is employed, the illusion is marred through the interjection of literary words which the speakers would not employ in colloquial intercourse. Mr. Hamblen never offends in this particular. The talk of his seafaring people as well as that of his railroad men is held strictly within the limits of their educational or intellectual capacity. Their vocabulary is that of their narrow environment. This strongly marked quality of Mr. Hamblen merits special commendation.

'The General Manager's Story' purports to give the experiences of a young man who enters the railway service thoroughly enamoured of it. He is in turn brakeman, fireman, locomotive engineer, assistant superintendent, and ultimately general manager, of a great railway system, which, when he assumes charge of it, is on the brink of ruin. With astonishing celerity, he desiccates the heavily watered stock, "wipes off" the huge floating indebtedness, reduces "fixed charges," and in the end poses as an object of adoration to a large band of jubilant investors. The verisimilitude of the story had been better sustained if the two or three concluding chapters had been omitted.

In the second chapter, which relates to the hero's first seeking employment, he encounters two worthies, one of whom, having lost a leg, is trimming switch-lamps, while the other, who is "stuffing axle-boxes," "had only one eye and a terrible scar that ran diagonally across his face from eyebrow to chin. This had crushed and distorted his nose, drawn one corner of his left eye down and the opposite corner of his mouth up." . . . "His left arm was cut off just below the elbow, and finished out with a three-pronged iron hook." These two encouraging specimens were, according to Mr. Hamblen, the victims of the ordinary vicissitudes of railway life. The hero, himself, as may be imagined, throughout the various stages of his career, does not escape physical blemishes. His ribs are delicately crushed while coupling cars; he receives a few scratches in "head-on" and "tail-end" collisions; he is pursued down steep grades, when on his locomotive, by the sundered rear section of his freight-train. Open switches greet him with hospitable welcome; he is "held up" by tramps; and he unavoidably kills careless pedestrians walking upon the track. An occasional broken leg, scalds, and scalp wounds vary the monotony of his daily life. The crowning achievement, however, is a collision that requires such a nice adjustment of favorable conditions as to border on the miraculous. Two trains travelling on a single track meet immediately beneath a bridge (which the accident destroys) that carries the track of a second railway across that of the first. Into this chasm an opportune train of the second railroad tumbles upon the débris of the other two a few moments after the collision. As may be imagined, this causes serious complications, to no one more than our hero, who is pinioned beneath the wreck with fire sweeping down upon him. Of course he escapes, but with the loss of all that is consumable about his person except the actual flesh.

'The General Manager's Story' is an interesting contribution to railway literature, in all that relates to train-service from the point of view of those who, practically, operate it. To masters of transportation of the distant future it will be a revelation of recklessness.

With the Conquering Turk: Confessions of a Bashi-Bazouk. By G. W. Steevens. With four maps. Dodd, Mead & Co. 8vo, pp. 315.

There are two ways of looking at this book —one as entertaining light reading in the highest style of the war correspondent's art, which is nothing if not vivid; the other as authentic information touching the qualities of the Turkish soldier, the organization of the Sultan's army, and the absurd fiasco of the Greeks who insisted upon war and then scampered out of Thessaly hardly waiting for a brisk skirmish. Viewed either way, the book has its attractions. Merely as a lively bit of travel and adventure the most careless reader will find amusement in it, and gain no little knowledge of what such a town as Salonica or Larissa is like, with its mixed population of Jews and Gentiles, Turks, Greeks, and Macedonians.

But it is as the story of an eye-witness of the degradation of Greece and the renewal of Turkish importance in Europe that the book will have a higher and more lasting value. The author admits the natural growth of predilection for those among whom he was cordially received, and who showed him the amiable side of their character; but, as we accompany him, we gain faith in his truthfulness of descriptions of men and things and in his keen observation of whatever helps to make the campaign intelligible. The Turkish soldier he finds a strong, patient man, shambling along in his sandals and his dirty makeshift of a uniform, with no sign of dash or enthusiasm, taking naturally to skirmish tactics, and fighting by preference from his little heap of stones or the trunk of a tree. Yet he keeps going, like other good skirmishers, from one bit of cover to another, and, establishing himself in good range of his enemy's position, picks off one after another till the Greeks get tired of it and retreat, when he grows jovial over their running away, but seems never to think of a prompt or sharp pursuit.

With few exceptions, Mr. Steevens found the Turkish officers ill-instructed, careless, and unenterprising, "the finished product of one of the worst governments in the world." With the rank and file, he says, "good officers could do anything in the world." The ridiculously easy promenade from Elassona near Olympus, through the Vale of Tempe, by Pharsala and Domoko to the passes of the Othrys Mountains, he attributes to the cowardice of the Greeks and not to any leadership among the Turks. "Cowardice"—he says—"it is useless to try and explain facts away with any other word"; and as we go along with him day by day, we find ourselves absorbing the same opinion. Officers and men must share the condemnation: "They did not realize what fighting meant. They fought well the first day, at Meluna, and never once afterward. The great battle of Mati, which broke them down, was not a battle at all."

In the matter of looting and of personal outrages, we are told that all former accusations against the Turks were belied by the events of this campaign. The one thing officers seem to have been taught was that they must be responsible for the civilized treatment of captured people and places. It is a comfort to believe, by what seems an authentic example, that a Turkish army can be made as little terrible to non-combatants as an English or a French army. If the outcry of the civilized world and the strong representations of great Powers wrought that result, we need not wholly despair of the future.

Mr. Steevens noted this amenability to discipline in the frontier camps about Elassona, before war was declared:

"Greek women are washing clothes there in the sunshine, and not one of the untaught Asiatic Reservists dreams for a moment of offering them an incivility. Greek tradesmen make their profit out of the troops; the Greek Consul flies the Greek flag, manufactures stories of outrages, and circulates predictions of coming Greek attacks. But the rudest Anatolian or Circassian never lifts a finger against the Greek" (p. 86).

Again, in mid-campaign, when Larissa was taken, he says: "I patrolled the city for hours, and I do say that the order, the discipline, and the good humor of the Turks could have been exceeded by no nation in the world. . . . The officers had forbidden pillage and violence, and the soldiers obeyed" (p. 181). "Sentinels stood at every corner, mounted patrols paced down every street. The bank and all the other principal buildings had sentries of their own, and it was pleasant to see how hard Albanians scorned the Greek sentry-boxes and sat down contentedly on the stones. There was only one possible objection to the arrangements made—they were not necessary" (p. 182). It is a reputable Englishman who tells this, and, unexpected as the story is, there is no apparent reason for questioning it. Naturally, also, it suggests this reflection, that if outrages in other quarters of the Turkish Empire are authentically proved, they cannot be charged to the inability of the Government and the army officers to enforce discipline.

Another point on which there has been a general misapprehension is the participa-

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tion of German officers in the campaign. Here again Mr. Steevens confines himself to what he saw in the field; and to the question how many German officers were really with the Turks, he answers, not one. A single one was there from the third to the eighth day after hostilities began, and then left. Mr. Steevens was back and forth at headquarters, and well acquainted with the staff. His letters and dispatches were submitted to censorship there; and he explicitly declares that no German was on duty. Indeed, he laughingly insists that nobody except a Turk could possibly have conducted such a happy-go-lucky campaign.

When we reflect that Germany was acting with the other great Powers in the attempts at friendly intervention, Mr. Steevens's statement is a very probable one. Germany has been in the habit of allowing some of her officers to serve with the Turks in time of peace, giving them leaves of absence for the purpose. Von der Goltz is the best known of these in late years. But after war began and Germany took part with other Powers in trying to limit its effect, it seems a matter of course that German officers would be ordered home. Mr. Steevens's direct testimony appears to establish the fact. The picture is all very Oriental, from the beginning at Meluna Pass, where the Marshal, Edhem Pasha, was "seated cross-legged on the ground, gazing impassively in front of him, as if this were somebody else's battle and he was an intelligent critic," but looking up and laughing now and then at a good shot from the artillery.

The author closes his book with some well-put reflections on the "devilishness" of war, in spite of the sense of power and exhilaration in it, so long as you are with the winning side. "It is an intoxicating privilege," he says, "to be able to ride straight across a field of young vines in war-time; but, after all, the vines were planted for purposes of peace. You cut green corn for your horses —you have to—but you can't help thinking of the man who ploughed and sowed and will never reap." Such thoughts must "give us pause," without going into still more gruesome scenes and actual bloody horrors.

Rousseau and Education According to Nature. By Thomas Davidson. (Great Educators Series.) Scribners. 1898.

This volume, aside from worthily filling its place in the series to which it belongs, is a useful contribution to Rousseau literature in general. Though dealing in the main with Rousseau as an educational writer and reformer, the author gives a clear and straightforward account of the entire life, activity, and influence of the man, such as is not to be found anywhere else, certainly not in so readable a form and in such small compass.

There is little danger, in Rousseau's case, of the biographer's or critic's becoming a mere eulogist; Mr. Davidson is so far from it that in reading him one is more than ever impressed with the disproportion between poor Jean-Jacques, the man, and the mighty figure he represents in the intellectual history of the race. Instead of being the orginator of the ideas to which he gave currency by means of the passion and magic power of his language, he owed them largely, as is here well shown, to Hobbes, Locke, Montesquieu, Morelly; they were in the air, "fermenting in men's minds when Rousseau came upon the stage." The deplorable defects of his moral and mental nature, the inglorious, discreditable, ignominious circumstances of his life, compressed by Mr. Davidson into an unvarnished, matter-of-fact narrative of fifty pages, stand out far more glaring than they appear through the lyric haze of the 'Confessions.' Rousseau's social and political theories—mistaken and "pernicious or impossible in practice"—are discussed only so far as a knowledge of them is indispensable for an understanding of his educational system as expounded in the 'Émile.' The latter itself "has no redeeming feature."

The author's judgment would have lost some of its harshness, and the chasm between Rousseau's erroneous theories and his powerful influence for good would appear less deep and abrupt, if, aside from the "system," more emphasis had been put upon certain ethical and educational ideas expressed partly in the 'Émile' itself (Book IV.), partly in the 'Nouvelle Héloïse,' and in certain letters. Mr. Davidson acknowledges, however, the excellent work done by Rousseau in laying bare existing defects and abuses, and in demanding reforms, as well as his right purpose. But his influence, which "extended to all departments of known activity—philosophy, science, religion, art, politics, ethics, economics, and pedagogy," was due, according to Mr. Davidson, "to the fact that he took the 'motions' which were 'toiling in the gloom' of the popular mind of his time and made them flash, with the lurid lightning of his own passion, before the astonished eyes of the world." This is no doubt true, but it is not all: Rousseau's ideas went beyond, and penetrated deeper than, those of his predecessors and those which "were in the air"; and it was this added depth and inherent force as well as the irresistible power of his words that gave them such marvellous sway.

That Mr. Davidson must attribute to Rousseau's own thought greater importance and power than his treatment of him would lead one to infer, appears from certain statements in his concluding chapter, where we read, *e. g.*, that "Kant, in his three Critiques, does little more than present, in philosophical garb, the leading doctrines of Rousseau"; that "in Art, and especially in Literature, Rousseau's influence has, from his own days to ours, been almost paramount throughout Christendom." From one to three dozen of the foremost writers in each of the principal countries are mentioned by name as disciples of Rousseau, the remaining ones being disposed of collectively under the terms of "many more," or "hundreds more." To say that "under the influence of Rousseau the poets of Great Britain broke away from the monotonous, aphoristic stiltedness of Pope and his school, and returned to 'Nature' and simplicity," is forgetting that Thomson and Richardson had preceded Rousseau, and that the indebtedness of the Genevese to the Englishmen is great and unquestioned. Why Goethe's 'Triumph of Sentimentality,' styled by Goethe himself a *tolle Grille*, and ridiculing his own 'Werther' and Rousseau's 'Nouvelle Héloïse,' should have been cited in connection with 'Werther' is not intelligible. Emerson's state of a "loyal disciple" the author has thought it best to establish by some proof, but lack of space, no doubt, precluded any attempt to do likewise in the numerous other cases. Had he undertaken it, he would have found that frequently the supposed (and possibly real) influences were too subtile and the guiding threads too delicate to sustain a chain of evidence. However, the last twenty pages of the book contain themes for a series of interesting volumes.

Album d'Antiquités Orientales; Recueil de Monuments inédits ou peu connus—Art, Archéologie, Épigraphie; publié par Clermont-Ganneau, Membre de l'Institut, Professeur au Collège de France. Paris: Ernest Leroux. 1897.

The Album before us is a selection from a selection, and contains plates i.-vii. and xlii.-l. of the first series of fifty plates. The Album is to appear at short intervals, in parts, each provided with ten quarto plates. The first series of fifty plates will be accompanied by a general descriptive text, and the last number by a table of contents. We are not told how many series of fifty plates there are to be; the edition will be limited; subscribers will get the volume for thirty francs, and others for forty francs.

In these specimen plates, two are devoted to Aramean stelæ from Neïrab, four to various antiquities from Cyrene, including terracotta figurines, vases, and lychnaria; one to unimportant antiquities from Crete, one to a six-faced Nabatean cippus from D'Meir in Syria, one to a Phœnician inscription from Narnaka (?) in Cyprus, one to glassware from Syria; one to the dedicatory inscription on the pedestal of the statue of King Rabel (Ptera), a funeral bust with Palmyrene inscriptions (Palmyra), and a Phœnician cippus of Narnaka, (?) Cyprus; one to the basrelief of Bar-Rekub, with an Aramean inscription (Zendjerli); one to Latin and French inscriptions of the crusaders (Palestine), an inscribed Arabic milestone from the road between Jerusalem and Jaffa, belonging to the first century of the hegira, and a lychnarion, with a Kufic inscription; one to pottery found in the ancient cemeteries of Malta, one to assorted antiquities from Syria, and lastly one to the fragments of a leaden sarcophagus from Syria. Some of the plates are excellent, while others, notably those dealing with the antiquities of Cyrene, are very poor and unsatisfactory.

It will be seen from the above that the Album is an unmethodical pot-pourri. Selections subserved a very good purpose in the reckless days of dilettanteism, but the time for selections in any field of art or archæology is happily past. The strict science of the day is satisfied with and benefited only by complete *corpora*, chronologically arranged; nothing else will suit the requirements of the historical study of art and archæology. It is a pity to waste the energy of scholars by mere selections, no matter who makes them, nor how well the work be done. There is no reason for the existence of this Album.

BOOKS OF THE WEEK.

Barcus, J. S. Public Service within the State of New York. Globe Publishing Co.
Barrows, S. J. The Isles and Shrines of Greece. Boston: Roberts Bros. $2.
Basford, J. L. Seven Seventy Seven Sensations. New York: Alliance Publishing Co. 50c.
Bate, W. S. Berth-Deck Ballads. New York: Lockwood Press.
Bill, E. L. The Sword of the Pyramids. F. T. Neely.
Böhm-Bawerk, Prof. Eugen von. Karl Marx and the Close of his System. Macmillan. $1.60.
Burt, Mary E. Odysseus the Hero of Ithaca. Scribners. 60c.
Church, Rev. A. J. Stories from English History. New ed. Macmillan. $1.25.
Dickens, Charles. Our Mutual Friend. 2 vols. [Gadshill Edition.] Scribners. $3.
Dowie, Ménie M. The Crook of the Bough. Scribners. $1.25.

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Dryden's Palamon and Arcite. American Book Co. 20c.
Du Maurier, George. Social Pictorial Satire. Harpers. $1.50.
Dunbar, Paul L. Folks from Dixie. Dodd, Mead & Co. $1.25.
Ferguson, W. S. The Athenian Secretaries. [Cornell Studies in Classical Philology.] Macmillan. 50c.
Flagg, W. J. Yoga; or, Transformation. London: George Redway; New York: J. W. Bouton.
Fontaine, C. Douze Contes Nouveaux. American Book Co. 45c.
Ford, P. L. The Federalist. Henry Holt & Co. $2.50.
Fox, Rev. Norman. Christ in the Daily Meal. Fords, Howard & Hulbert.
Francis, M. E. The Duenna of a Genius. Boston: Little, Brown & Co. $1.50.
Frink, Prof. H. A. The New Century Speaker. Boston: Ginn & Co.
Garner, J. L. The Stanzas of Omar Khayyám. Philadelphia: H. T. Coates & Co. $1.
Graetz, Prof. H. History of the Jews. Index volume, with a Memoir of the Author. Philadelphia: Jewish Publication Society. $3.
Granger, M. M. Washington vs. Jefferson. Boston: Houghton, Mifflin & Co. $1.25.
Gray, Selected Poems. American Book Co. 20c.
Grenfell, B. P., and Hunt, A. S. Menander's Georgos. Oxford: Clarendon Press; New York: Henry Frowde.
Griffis, W. E. The Pilgrims in their Three Homes, England, Holland, America. Boston: Houghton, Mifflin & Co. $1.25.
Grimm, Jacob and Wilhelm. Deutsches Wörterbuch. Erste Lieferung. Leipzig: S. Hirzel; New York: Lemcke & Buechner.
Harlow, W. B. Aunt Elvira Abroad. J. S. Ogilvie Publishing Co.
Hatton, Joseph. The Vicar. Philadelphia: J. B. Lippincott Co.
Herrick, Robert. The Gospel of Freedom. Macmillan. $1.50.
Hichens, Robert. The Londoners. Chicago: H. S. Stone & Co.
Holm, Ad. Geschichte Siciliens im Alterthum. 3 vols. Leipzig: W. Engelmann.
Hyde, W. De W. The Evolution of the College Student. T. Y. Crowell & Co. 35c.
King, Capt. Charles. Ray's Recruit. Philadelphia: J. B. Lippincott Co.
Koopman, H. L. Morrow-Songs, 1880-1898. Boston: H. D. Everett. $1.
Macarthur, James. The Bookman Literary Year-Book. 1898. Dodd, Mead & Co. $1.25.
MacBeth, Rev. R. G. The Making of the Canadian West. Toronto: William Briggs.
McConachie, L. G. Congressional Committees. T. Y. Crowell & Co. $1.75.
Meredith, George. The Ordeal of Richard Feverel; Diana of the Crossways. Scribners. Each $1.50.
Morton, Annie H. Heirlooms in Miniatures. 2d ed. Philadelphia: J. B. Lippincott Co. $3.
Nicolls, W. J. Coal Catechism. Philadelphia: J. B. Lippincott Co.
O'Conor, Rev. J. F. X. Facts About Bookworms. F. P. Harper.
Palmer, Prof. G. H. The Glory of the Imperfect. T. Y. Crowell & Co. 35c.
Parker, Gilbert. Novels in 5 vols. Appletons.
Peters, Rev. M. C. The Panacea for Poverty. New York: Bloomingdale Church Press. $1.
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